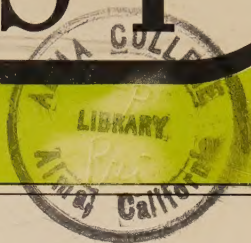


the PRIEST



Vol. 1

JANUARY, 1945

No. 1

*Bind in all covers
and all*

We Dedicate Our Work to St. Francis De Sales	1
'The Priest' and the Modern World	5
Our Need for Live Organizations	9
The Shepherd and the Other Sheep	13
Social Action in the Parish	18
Protest or Progress?	24
Beware the Pitfalls	30
The Revision of the Old Testament	38
Peregrinus Rides Again	45
Brief Meditation for the Priest	49
Suggested Subjects and Sermon Jottings	50
Fervorinos for Confession	56
The Federal Council Gets Excited	58
N.O.D.L. and 'The Priest'	61

23006

Now's the time to buy A WEATHERPROOF WAX



FOR winter weather with its snow, sleet and wet shoes, you need a wax on your floors that is weatherproof.

Both Neo-Shine and Weatherall are made exactly for this purpose.

Weatherall, unlike ordinary quick-drying waxes, shows no white spots from the dripping of water. Neither does it wear off the surface when it is mopped.

Neo-Shine also is high in water repellent action. Its unusually high wax content makes it go further—last longer.

Try these longer-wearing wax finishes on your floors—now. You

won't find their equals for water-resistance, coverage or economy—at any price.

WEATHERALL

WATERPROOF
SELF-SHINING WAX

NEO-SHINE

CONCENTRATED
SELF-SHINING WAX

THE HUNTINGTON LABORATORIES INC

DENVER

HUNTINGTON, INDIANA

TORONTO

The PRIEST
YUD of st
JANUARY 1945
We Dedicate Our Work to
St. Francis De Sales
JANUARY the twentieth when, to mention a golden
first of St. Francis de Sales, implication, worthy of saint
Bishop, Confessor, and Doctor of the Church
The Church
One thinks of St. Francis de Sales as the perfect Francis de
Sales, and then one thinks of himself to see the meaning
Christian life, of "one" other saint (but not
less and more" and "one" are the two
Man fall under the spell of the
people direction leaves, in the
words of the saint, they are
"steeped in the sweetness of the
charity"; because Francis has
made himself "all things to all
men." It would be interesting
and rewarding to search out the
attitudes of Francis to "find
this much at least they had in
common.
The Council has thus carried
the saint's lessons of the spirit
of St. Francis de Sales. The
world was all men to Christ but
draw them by the compassion of
his honey-dipped pen and per-
sonality. That all that are ad-
ed to perfection was first St.
Francis saw with peculiar lucid-
ity. There had been times in the
history of our species

the PRIEST

Vol. 1

JANUARY, 1945

No. 1

We Dedicate Our Work to St. Francis De Sales

JANUARY the twenty-ninth, feast of St. Francis de Sales, Bishop, Confessor, and Doctor of the Church.

One thinks of St. Francis de Sales, and then one thinks of Christian kindness, of "sweetness and light," and suavity. Men fall under the spell of his gentle direction because, in the words of the missal, they are "steeped in the sweetness of his charity"; because Francis has made himself "all things to all men." It would be interesting and rewarding to search out the affinities of Francis to Paul; this much at least they had in common.

The Collect has thus caught the salient features of the spirit of St. Francis de Sales. He would win all men to Christ but draw them by the compulsion of his honey-dipped pen and personality. That *all* men are called to perfection was what St. Francis saw with peculiar lucidity. There had been times in the history of our ancient Church

when, by unwitting or unwilling implication, sanctity had seemed to be the exclusive preoccupation of priests and religious. Against this current Francis set himself; his aim, the sanctification and salvation of Mary Murphy and John Doe.

It sounds pretty bald, perhaps irreverent, and it is colloquial, to put it that way, but truth gains by the allusion. St. Francis was given to the Church by God providentially for the purpose of scouting "the prejudice that true holiness appears to be surrounded by so many difficulties that it cannot be attained by those living in the world" (*Encyclical Omnium Rerum*, January 26, 1923); his thesis, eloquently argued and successfully maintained against all comers, being that "holiness is perfectly reconcilable with every kind of duty and every condition of civil life."

And so, in his most distinctive and original, if not his greatest, work, he introduces the lay world

to the devout life. An ordinary good Christian, he points out, is one who clings to the love of God closely enough to keep out of sin; but this is a bare minimum, a kind of subsistence level; the soul seeks to feed on the marrow of giants in order to grow larger limbed (to borrow the words of another Francis, Francis Thompson). The "devout life" is a far more intense way of living; it implies greater sensitivity, greater generosity, "alacrity," to use Francis' own term: "to be good, one must have the love of God; to be devout, one must have, besides love, a great *alacrity* and readiness in carrying out the actions prompted by love."

Ahead Of His Time

This is the kernel. Other things may change but this is of the essence. Butcher, baker, and candle-stick maker may meet here; devotion, the devout life, is within the reach of all: "Wherever we are, we may and ought to aspire to the perfect life." What is to be done? "What shall I do to gain eternal life?" Francis gives the calm and assuring answer: "There are many kinds of devotion which are suitable for those whose lives are spent in secular avocations." The essential thing, again, is that "wherever we are, we may and ought to aspire to the perfect life." The "Introduction to the Devout Life" affords the answer in detail. It would be futile and even harmful to dismember that

masterpiece for mere purpose of summary.

The fact is that Francis was, as geniuses tend to be, centuries ahead of his time. We are said now to be living in the century of the common man. There is good reason to say so, and one who has even a bowing acquaintance with his own milieu will recognize the not inconsiderable element of truth in the observation. But, centuries ago, Francis de Sales laid down the laws of spiritual progress for the common man, when it took an uncommon man to recognize the validity of his intuitions.

Put it another way—the very people for whom he wrote, many of them, thought that he was wrong. He was too human. He didn't, for example, condemn the evil of dancing whereas the fathers often had. (It made no difference to the dull that there are different kinds of dances). He spoke of marriage in a way that was actually realistic. (So did St. Paul.) He made this business of being a saint easy—well, almost easy. He took lay folk as he found them and tried to make them what they ought to be without benefit of cowl and guimpe. In a word he thought that half a loaf was better than none.

One may object that this latter is a truth which any fool can obviously see. Only the fact is that fools don't see it. Wit-ness Manicheism, or the Cathari, or the Jansenists, or "blue" legalists of any day or age. Too

many—shall we say, in *his* day—could see that Simon Stylites was a saint, or that other one who grew moss on his thighs from standing hip high in a swamp. Too few could see that all roads may lead to heaven. Or, to bring the case up to date, too few could recognize the raw material of canonizable sanctity in the mother who gives her only child to religion, or in the “spoiled priest” who to the pharisaic scandal of some leaves the seminary perhaps rather late in his course and raises up to God pious sons and grandsons.

Again, to hammer away at the main objective, St. Francis saw that, though it is no child’s play to become a saint (with the possible exception of the Little Flower), one need not be a thaumaturge or a stupor mundi. For Francis was the kind of man who left the confessional box humbled by his penitents. He felt that we are surrounded, thank God, by incipient sanctity, just as we are surrounded by the presence of the God Head. What is more important for all of us priests—he saw how much could be done to make the good better.

We find it odd today to learn that some were surprised, if not shocked, when this genial courtly man of God was raised to the honors of the altar. Yet that is the fact. Of course we enjoy the vantage points of time and space. To us he does not seem so much one of us, if one of the best of us. The categories of time and

space have removed us somewhat from the actual reality that was Francis. I wonder if today one would be shocked if God in His Providence were to raise up still another Francis de Sales. To be shocked would mean that three centuries later we have still failed to grasp the significance of the Saint of the “little virtues.” It would mean, probably, a failure to grasp at this late date the secret of his strength or even the reality of his strength.

We have, indeed, given only a part of the picture of St. Francis de Sales, a detail from a rather extensive canvas, or a bit from a vast mural like that which covers the ceiling of the Sistine Chapel. The human mind cannot keep many facets in focus at one time and even Francis de Sales runs the risk of being “typed,” of being cast eternally as a gentleman only.

Suaviter—Fortiter

But there is no discrepancy between gentility and a rather stern kind of conviction, between the *suaviter* and the *fortiter*; there is no conflict between the two, as if there had been no Chevalier de Bayard, “sans peur et sans reproche,” as if every fighting man were a Prussian bully, or better, as if one could not harmonize the Christ who suffered the little children with the zealot who drove the money changers out of His Father’s house.

And so the gentle Francis was himself, upon occasion, a scourge

of God. Witness his missionary raid into the Savoyan and Calvinistic province of Le Chablais. Witness his famous *Controversies* written during those same years of struggle, "A complete demonstration of the Catholic faith and a prelude to the definition of the Ecumenical Council of the Vatican in the primacy and infallibility of the Roman Pontiff." So Pius IX wrote of them. Witness the insults he ignored, the risks he ran gladly, the indefatigable labors of years in the midst of heretics. Witness his impressive score of over seventy thousand converts won back from bitter, almost blind opposition.

Francis de Sales, after all, was one of those superlative champions of the counter-Reformation, a fact which is too facilely lost sight of. Luther had died only some twenty years before his day; and the Church, "rous-

ing herself like a strong man after sleep and shaking her invincible locks," was in the very midst of her astonishingly brilliant restoration. In it Francis ranks with St. Pius V, St. Charles Borromeo, St. Philip Neri, St. Peter Canisius. The Church is never less dead than when apparently dying.

There is, then, tempered steel under the soft glow of that attractive polish:

"Though I am not splenetic and rash

Yet I have in me something dangerous

Which let thy wisdom fear"

Out of the strong came forth sweetness—*ex forti dulce; oleum ex saxo durissimo.*

To such a man we humbly dedicate this first and all subsequent issues of *The Priest*—to St. Francis de Sales, Patron of the Catholic Press.

THE PRIEST

JANUARY, 1945

VOL. 1, NO. 1

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (IV, 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, \$2.00 per year, \$5.00 for three years. To seminarians, \$1.00 per year. Canadian and Foreign, \$3.00 per year, in U. S. Funds.

Business and Editorial Staff:

Most Rev. John F. Noll, D.D.	Publisher
F. A. Fink	Business Manager
Ralph Gibley	Advertising Manager
Rev. G. J. Gustafson, S.A., M.A., Ph. D.	Editor
Rt. Rev. W. L. Newton, M.A., S.S.D.	
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.	
Rev. Patrick J. Lydon, D.D.	
Rev. John F. Cronin, S.S., Ph.D.	
Very Rev. Michael Andrew Chapman	
Rev. John S. Kennedy, M.A.	
Rev. Richard Ginder, M.A.	Associate Editors



'The Priest' and the Modern World

IT IS definitely a troubled world into which we usher volume one, number one of *The Priest*. Just how permanently troubled it will be is anybody's guess as lights and shadows clash. Chiaroscuro does not lend itself to exact measurement, particularly when the picture is a moving picture as is the picture of our modern world. We live in an age of the cinema in more ways than one.

What's Wrong With The World

Perhaps the tendency now is to stress the shadows that hang over us at the expense of the lights which still gleam at least intermittently. Portentous, indeed, is the threat of Communism, when almost every new report from the fighting field brings us added confirmation of its growing strength. As country after country sees not the cross, but the hammer and sickle, aloft in glowering skies, one wonders if we are fighting to make the whole world safe for Communism. Wasn't there something said once about liberating Catholic Poland, or was that only a dream? And have the Four Freedoms merely an antiquarian interest?

Our Catholic Bishops have just recently affirmed their faith in the validity of the noble ideals of the Atlantic Charter, and have declared their universal acceptance a necessary condition,

or, better, a true cause of lasting peace. One hopes that the Church does not stand alone in her insistence on principles while the civil powers are haggling and bartering and bargaining. One hopes that the Church is not the only bulwark against the waves of materialism and totalitarianism and atheism.

Sometimes it does seem so. Too many outside her fold have been lulled, if not into security, at least into indifference, while they skimmed over the day's headlines or eagerly read Junior's letters home. And, of course, there are always the explicit enemies of the Church who would sell her out to Communism or any other *ism*, which seems strong enough and fierce enough to destroy her. It does not seem to matter to this last group what else gets destroyed in the process even if it be the much vaunted "American Way of Life." "Biting off one's nose to spite one's face," it can be called: a trick which excels by virtue of its ingenuity rather than by any positive contribution it makes to the well-being of the whole body.

Still it would be fallacious to overlook some significant facts on the other side of the question or too easily to succumb to a paralyzing spirit of dejection. More than one careful observer in the ranks of the clergy is on

the whole rather optimistic about the position of the Church at least in contemporary America: he feels that this is a time of golden opportunity; that we are in a *position* to do great things.

What's Right With The World

Even though anti-Catholic organizations seem to be girding themselves for battle, there is at the same time plenty of evidence of a general sympathy for the Church. As usual, exact figures are lacking, but converts are apparently coming in in satisfyingly large numbers.* Parish parlors are pretty well filled by those seeking instructions; many Chaplains complain only of the lack of time and the lack of help in their convert work (but occasionally, too, of serious obstacles put in their paths by anti-Catholic commanding officers!); priests engaged in street preaching universally find interested and attentive audiences; professors engaged in V-12 work are often surprised both at the latent good will on the part of non-Catholic trainees, and how easily it is brought to the surface. (But as you are beginning to suspect, we have been reading our own magazine.)

The present writer thinks, too, that the current rage for "Catholic" pictures has real significance. It is true, of course, that

* More than 23,000 members of our armed forces are taking instruction through the 43rd edition (revised) of *Father Smith Instructs Jackson*, published by Our Sunday Visitor Press. See Father Fallon's article on page 13.

all do not agree with him. The chief argument of those in opposition seems to be either that Hollywood is making "Catholic" pictures because of their box office appeal or—which comes to much the same thing — that "Catholic" pictures have been a success because people do prefer wholesome entertainment to cheap sophistication and facile dirt. Both statements are probably true: Hollywood will not deliberately produce a picture which will lose money, for Hollywood is first of all a business; and most people probably still have fundamentally moral tastes. But the fact remains that the public not only crowded into theatres to see Bing Crosby, but jammed the foyers to witness the "Song of Bernadette," packed as it was with what would once have been called the grossest kind of mariolatry.

On The Brighter Side

Be this as it may, definitely on the brighter side is the position of our present Holy Father in the modern world. He increases in international stature before our very eyes. His points for peace command respect; they make front-page news and national broadcasts; they are carefully listened to even by those whose only interest is to refute them. He himself exercises an influence which far exceeds that of Benedict XV in the last war. Why? It is not so easy to say; the picture is complex.

One thing seems sure: the

religious world is in a fluid state, or better, attitudes towards religion are more fluid. Old party lines and old associations and old institutions are breaking down and, as their elements become free, new combinations are inevitably being formed. To vary the figure, nature, even religious nature, abhors a vacuum, and the departure of traditional forms of religion from whole sections of the world is leaving a great void.

The Crucial Question

But what will rush in? This is the crucial question. Will it be the *aer purior* of Catholicity or the noxious and mephitic drafts that sweep westward across the world and that certainly lose nothing of their poison content by eddying and swirling through the halls of many an American university or many another institution which seeks to mold popular opinion?

Another thing seems sure: religious issues are growing clearer, and well defined; it is getting to be a question either of Catholicism or something which, whatever it may be, will not be Christianity. Already the professors of the new religions are coming to the fore. Particularly do we hear of "liberalism" and "humanism" as substitutes for traditional Christianity. One would hardly attempt to define either, for they assume protean forms; in fact, one suspects that their very indefiniteness is the source of their influence. They

can produce a warm and cozy feeling in their innocent adherents, without, however, calling for much in the way of practice. But they are not final stages in one's spiritual evolution. The liberals are not long liberal and humanists cannot remain human.

A third and final thing seems sure, at least to many priests who preserve their healthy optimism and in whose ears still rings the promise made to Peter: this is our golden opportunity. The Church has what people, even though they do not always know it, really want; "the hungry sheep look up and are not fed"; it is our duty as well as our opportunity to lead them to a "place of pasture."

Our Position

Perhaps our enemies realize better than we do the position we are in, and for this very reason are making, or are about to make, an all-out effort. Some priests expect, indeed, a wave of bigotry. "Tolerance," as so often a cover for crass indifference, in that case is doomed, and adversaries will identify themselves. Nor is the loss of such pseudo-tolerance to be regretted. If the Church Militant in America has been idling through a sitzkrieg, the sooner the blitzkrieg the better. What if there shall be, in the famous phrase, "blood, sweat and tears"? It was noted long ago that the blood of martyrs is the seed of Christians.



So much for prognostications, always risky at the best. We feel we are on much more solid ground when we say that we are happy to present to you something you can use with profit in your priestly ministrations. How profitable, however, this little instrument will be will depend on how much you yourselves cooperate in its production.

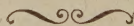
To quote again our very first announcement of *The Priest*, which stands as a set of first principles for us: This is *your* magazine in every sense of the word. We are merely to be your spokesmen, your agents; we want your articles; we want to know what your problems are, what progress you have made towards their solution, what

progress other readers may have made. We shall establish a clearing house for ideas, a pool of resources.

The Priest will, then, be as practical as you let us make it. Don't say we haven't faced your problem if you haven't told us what it is. On the contrary, give us your loyal support and the assistance of your prayers, for with this generous cooperation we feel we shall be enabled to serve your best interests.

—G.J.G.

N. B.—Without dividing this periodical into departments, every issue will contain studies dealing with Dogma, Morals, Holy Scripture, Canon Law, Liturgy, Economics, etc. Things studied in the Seminary will find their practical application in articles appearing in *The Priest*.

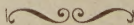


Send In Your Questions

In future issues of *The Priest* there will be conducted a regular department in which Father Patrick J. Lydon will provide authoritative solutions to the practical problems which arise in the course of the work of priests.

Father Lydon's name and authority are known to priests and seminarians everywhere. He revised and enlarged Dr. Aryinhac's indispensable "Marriage Legislation in the New Code of Canon Law," and published his own "Ready Answers in Canon Law."

Send your questions directly to Father Lydon, St. Patrick's Seminary, Menlo Park, San Francisco, California.



"As for the general view that the Church was discredited by the War—they might as well say that the Ark was discredited by the Flood. When the world goes wrong, it proves rather that the Church is right."—Chesterton, *The Everlasting Man*.

Our Need for Live Organizations

*How Catholics could
elicit respect for
their Church*

✠John F. Noll, D.D.

THE influence for good which Catholics of the United States could be if we had live national organizations of both men and women, will be apparent if we take into account that four-fifths of our population is concentrated in cities, chiefly north of the Mason and Dixon line and east of the Mississippi, which, on the average, are one-third Catholic.

Frank Bruce, of the Bruce Publishing Company, recently gathered statistics on the fifty largest cities in the United States, and because I am sure you will be interested in them, I am submitting the same below. Mr. Bruce regrets that the Catholic population figures are in so many cases only "approximate." He further observes:

Nevertheless, we do feel that it is high time that the Chancery Offices began to understand how important the Catholic group is in certain cities. These figures have been compiled in connection with our approach to newspaper editors for a consideration of the Catholic point of view at least in the editorial policy of the Book Review Department. You know how consistently Book Review editors have ignored all Catholic books. We have embarrassed one or two of our friends by these figures. In Chicago the *Daily News* has decided to publish the *America*

Book Log and the *Chicago Tribune* and the *Chicago Sun* are more than friendly.

A house to house canvass would reveal that the Catholic strength is much larger than reported on Bruce's Chart. The writer has had a careful "house to house" census taken up in several cities of his diocese, and in every instance one-third more Catholics were found than the pastors had been reporting.

If the city newspaper publishers were to be kindly told by lay spokesmen for the Catholic body that the local Catholic group constitutes at least one-third of its readers; that the Catholic group is several times larger than the practicing Protestant group, they would be careful at least "to be fair." The great bulk of the non-Catholic population in our northern cities has no affiliation with the Protestant churches. The sum total of Protestant sects counts only 35,000,000 members in the nation and *four-fifths* of these live in rural communities, which means that only 7,000,000 Protestants live in the cities where 20,000,000 of our people live.

Since the 25,000,000 Catholic membership is eighty per cent urban, 20,000,000 Catholics reside in large towns and cities.

In fact, in the fifty cities mentioned below, approximately 9,000,000 Catholics are listed—more than there are Protestants in all the cities of the nation. The average daily in northern cities gives more space to Protestant than to Catholic news despite the fact the church-going Protestants constitute hardly ten per cent of the populace. This is not realized by editors.

You will note that Mr. Bruce believes that all dailies which carry book reviews could be induced to review Catholic books as well as others if they realized that they had so many Catholic readers.

If Catholics would only learn a lesson from their enemies, or even from the politicians, they would have a member of every men's and women's parish organization representing it in every block. These block "captains" (and outside of cities, pre-

cinct "captains") in the aggregation, could keep the parish census up to date by notifying the pastor whenever a Catholic family moves out or a new Catholic family moves in; they could deliver the collection envelopes to every wage-earner within their block; they could solicit memberships in parish sodalities and urge the members within their block to receive Holy Communion with their respective societies; they could distribute the Narberth leaflets; they could ask their non-Catholic friends in the block to listen to the Catholic Hour; they could keep a watch over neighborhood theaters, over magazine racks in drugstores and their circulating libraries. In fact there is no end to the amount of work they could do for the pastor and for the Church generally *while they would also feel that they were a live part of a live organization.*

Chart Showing City Strength of Catholics

A Comparison of Catholic Population and Total Population in the Fifty Largest Cities of the United States

City and State	Total Population	Catholic Pop.	Per Cent
1—New York, N. Y.	7,454,995	1,663,417	22.3
2—Chicago, Ill	3,396,808	1,387,164	40.8
3—Philadelphia, Pa.	1,931,334	566,661	29.3
4—Detroit, Mich.	1,623,452	750,000 (1941)	46.2
5—Los Angeles, Calif.	1,504,277	250,000 (Approx.)	16.6
6—Cleveland, Ohio	878,336	325,200 (Parish)	37.0
7—Baltimore, Md.	859,100	225,000 (Approx.)	26.2
8—St. Louis, Mo.	816,048	350,000	42.9
9—Boston, Mass.	700,816	**521,000 (Approx.)	74.3
10—Pittsburgh, Pa.	671,659	255,526	33.6
11—Washington, D. C.	663,091	150,000 (Approx.)	22.6
12—San Francisco, Calif.	634,536	240,000 (Approx.)	37.8
13—Milwaukee, Wis	587,472	205,000	34.9

14—Buffalo, N. Y.	575,901	**300,000 (Approx.)	52.0
15—Minneapolis, Minn.	492,370	75,076	15.2
16—New Orleans, La.	484,537	**320,000 (Approx.)	66.0
17—Cincinnati, Ohio	455,610	170,853 (Est.)	37.5
18—Seattle, Wash.	450,000	55,000	12.2
19—Newark, N. J.	429,760	**166,221	38.6
20—Kansas City, Mo.	399,178	44,400	11.1
21—Indianapolis, Ind.	386,972	60,000 (Est.)	15.5
22—Houston, Texas	384,514	100,000	26.0
23—Rochester, N. Y.	324,975	125,000 (Est.)	38.5
24—Denver, Colo.	322,412	60,000 (Approx.)	18.6
25—Louisville, Ky.	319,077	**80,000 (Approx.)	25.0
26—Columbus, Ohio	306,087	55,000 (Approx.)	18.0
27—Portland, Oregon	305,394	43,000 (Approx.)	14.0
28—Atlanta, Ga.	302,288	8,500	2.8
29—Oakland, Calif.	302,163	80,000	26.5
30—Jersey City, N. J.	301,173	**157,421	52.2
31—Dallas, Texas	294,734	30,000	10.2
32—Memphis, Tenn.	292,942	12,500	4.3
33—St. Paul, Minn.	287,736	89,340	31.0
34—Toledo, Ohio	282,349	76,000	26.9
35—Birmingham, Ala.	267,583	14,000 (Approx.)	5.2
36—San Antonio, Texas	253,854	98,130 (1941)	38.7
37—Providence, R. I.	253,504	143,852	56.7
38—Akron, Ohio	244,791	31,270 (Parish)	12.8
39—Omaha, Nebr.	223,844	55,000	25.0
40—Dayton, Ohio	210,718	57,947 (Est)	27.5
41—Richmond, Va.	210,000	13,090	6.2
42—Syracuse, N. Y.	205,967	108,150 (1943)	52.5
43—Oklahoma City, Okla.	204,424	14,000	6.8
44—San Diego, Calif.	203,341	42,600 (Approx.)	21.0
45—Worcester, Mass.	193,694	94,872	49.0
46—Fort Worth, Texas	177,662	20,000	11.2
47—Jacksonville, Fla.	173,065	Census now in progress	
48—Miami, Fla.	172,172	Census now in progress	
49—Youngstown, Ohio	167,720	66,000	39.4
50—Nashville, Tenn.	167,402	8,000	4.8

The total population figures were taken from the 1940 census, with the exception of those for Seattle and Richmond. These were furnished by the Bishops of these cities.

ures were taken from information submitted by the Bishops, with the exception of those figures marked **; the latter were submitted by the Diocesan Superintendents of Schools.

Total Catholic population fig-

You will note that the above

statistics are not according to dioceses, but according to cities. *In thirty-five cities of the north Catholics average 32.4% of the population.* In the fifteen southern cities, outside of New Orleans, the proportion of the Catholic population to the total is much smaller.

If parish organizations of men and women had block "captains", and the organizations were federated first along diocesan lines and then national (of course, non-politically), editors of magazines would refrain from attacking the Christian faith and the Christian code of morals so frequently. One critical letter from every parish in the country would lead them to change their policy if not their hearts.

If we had had such organizations in the past, we probably would not have had so much difficulty with discrimination against our schools, which are truly public, and to which tax-paying Catholics have a right, according to a decision of the Supreme Court, to send their children. President Hutchins, of the University of Chicago, believes that neither the Federal nor State Governments have any right to withhold support from any school which satisfactorily meets the state curriculum.

With the majority of our countrymen now committed to the idea that organized religion is unnecessary we may look forward to renewed efforts to tax our schools and rectories and convents if not our churches, par-

ticularly if our enemies work in an organized manner while we continue to remain woefully disorganized.

If rural America in the north and midwest votes Republican, the Protestant church membership must be chiefly Republican, because it is 80% rural.

If the large cities in the same area vote Democratic, Catholics must be predominantly Democratic, because they are fully 80% urban.

Catholics constitute from 40% to 50% of the population of the big cities, whose vote, only seven weeks ago, threw the largest groups of electoral votes to President Roosevelt.

In that election it is believed that labor played a very important part. But because the large industries and mills are located in the big cities, at least 50% of the laboring group must be Catholic.

If most Catholics vote the same way as their unfriendly non-Catholic brethren in the south, and their bitter Communist-minded enemies elsewhere, who dares raise the cry of "intolerance" against them?

The above described situation being true, only one conclusion is justified, and that is that the Catholic body is deserving of better treatment at the hands of a Democratic Administration. There should be no anti-Catholic Harold Ickes, no discrimination against Catholic schools, no "taxation without representation."

The Shepherd and the Other Sheep

When will the Round-up begin?

Rev. L. J. Fallon, C.M.,

THE average pastor is at least occasionally concerned about the "other sheep" who have been committed to his charge. In reading the Gospel of St. John, he is often reminded that his mission is a continuation of that of Him who said: "... and other sheep I have that are not of this fold; them also must I bring." John, x:16.

It may be that he remembers Canon 1350, No. 1 in the Code which states that pastors should interest themselves in the welfare of the souls of non-Catholics in their parishes. He knows, too, that if the prescriptions of Canon 1064, No. 3 were followed out, namely that pastors should zealously watch over the fulfillment of the canonical promises by partners in mixed marriages, especially when *spes conversionis* was the canonical cause for the issuance of a dispensation, many "other sheep" would be gathered into the true Fold of Christ.

He does not need to be convinced that the pastor must be a missionary within the confines of his own parish. Rather, his problem is what to do and how to do it.

Now a missionary does not wait for prospects to come or to be brought to him. Missionary activity cannot be identified with

the occasional instruction of converts. Missionary activity in the parish must necessarily take the form of a *systematic* and *organized* effort to seek out the "other sheep."

Instruction By Mail

If the present war has done no other good, it has at least provided the opportunity for a demonstration that *non-Catholics in large numbers can be effectively instructed in Christian Doctrine by mail*. The Armed Forces have provided a proving ground on which it has been shown that, given average intelligence and good will, a non-Catholic can be given systematic catechetical instruction without benefit of personal interviews with a priest.

Contrary to a rather prevalent impression, the religious instruction of non-Catholics by mail is no war baby. It began four years before the war, as a follow-up for street preachers, who found that they needed a short but thorough and interesting course of religious instruction in order to feed the interest of those who had become interested in the Church after hearing a few brief lectures in the street. Such a course of instruction could not be a long, drawn out affair. It must involve little or no writing on the part of the recipient, else it is doomed to

failure. It must necessarily be fitted into allegedly busy lives.

Such a course was built around Bishop Noll's "Father Smith Instructs Jackson," covering the Creed, the Commandments and the Sacraments, with six objective tests thoroughly covering the series of instruction, which could be returned to competent instructors who would correct and analyze the work, answer special questions, and give further explanations when necessary.

Applications for the course of instruction were distributed to non-Catholics desiring to investigate the Catholic Faith, also among Catholics who desired to interest their non-Catholic friends. Applications were provided to Catholic radio programs, magazine editors, the chaplains of penal institutions, etc., so that *before* the war, over five thousand civilians had been instructed via the mail.

Ever-Present Need

The ever-recurring and ever-present need for such instruction was surprising. It was found that very often those who lived close to a church were unable to receive personal religious instruction from a priest. Obviously many who lived far from a church could receive their instruction only through the U. S. Mail, which goes everywhere.

The first convert instructed was a taxi-cab driver who had ample time to study and work out the tests while waiting for

fares, but whose working hours prevented him from visiting a priest.

A woman who lived on a light-house off the Massachusetts Coast was interested in the Church through the Catholic Hour, received an application for the instruction, which she completed in the course of three months, and was baptized on her semi-annual visit to the mainland.

A girl in the chorus of Karston's Follies Unusual approached a priest in Evansville, Indiana, for instruction, but since she was moving to another town the next day, and would continue a series of week stands for the following six months, her instruction presented a problem. She applied for instructions by mail, which were sent to her at different destinations throughout the South, and she completed the work before her tour was over.

Countless persons are interested in the Catholic Church, but wish to investigate it before approaching a priest. They feel that application for instructions at the parish rectory is the sign of a determined will to become a Catholic, and as yet they have not made up their minds to take that step. For this and a variety of other reasons, people wish to investigate the Church in the privacy of their homes without allowing it to be known that they are interested in our Holy Faith.

When the war came, with the drafting of so many young men in the Armed Forces, religious instruction by mail was tailor-made for the chaplains, who found themselves the pastors of an ever-shifting and very busy flock. Many of the camps had no Catholic chaplain, and when a boy who had begun instruction was shifted from one camp to another, he could not be sure that at his new post he could take up where he left off. Chaplains were constantly contacting young men who had been baptized and had never made their First Communion, and who wanted to take up the practice of their Faith in earnest. Many non-Catholics were introduced to the Church for the first time and applied to the chaplains for the necessary instructions. The result has been that approximately 23,000 Servicemen, both here and abroad, have been enrolled within the last two years, and they are only a small fraction of the Servicemen who have become interested in our Holy Faith while in Service.

Where They Come From

Where did they come from? They came from some Catholic parish! At least, they came from a neighborhood over which some Catholic pastor had charge. No doubt some would not have become interested in the Church had it not been for their military experience, but *it is an undisputed fact that very many were interested long before the*

draft. If this is true of young men in the Service, is it not equally true of those whom they have left behind?

It would seem that the same method which has worked so well for the military chaplains could be even more effective when employed by civilian pastors. It is not complicated. Thousands have received their religious instruction by mail simply because *there were those in contact with non-Catholics interested in the Faith who had a means of putting us in touch with them.* Application booklets were provided to the Catholic chaplains, to USO Club directors, and to apostolic Catholic servicemen and women, which they could offer to non-Catholics desirous of investigating the Catholic Church. Why could not such a plan be worked out in every Catholic parish?

Use The Laity

Obviously, every Catholic pastor cannot hope to know and to have personal contact with every interested non-Catholic in his parish, but he can certainly endeavor to do so through his parishioners.

First of all, there are the children and teaching Sisters in his parish school. The work among Servicemen has been greatly helped financially by the contributions of school children who have sponsored the instruction of non-Catholic Servicemen, whose names they received, together with stars for a Service Flag poster for their classrooms. It

was soon shown that the Sisters and children working together could provide not only funds for such work, but they could also provide local prospective converts as well. When they learned that such religious instruction could be given by mail, children and Sisters began applying for civilians who were interested.

It is clear that both Sisters and children, especially those born in mixed marriages, have contacts and can make contacts with interested non-Catholics which should be exploited. Children can be made straightforward and unsuspected apostles to non-Catholics. Teaching Sisters will encourage and direct them, because they have missionary hearts, not only as financial backers of home and foreign missions, but with the desire to take an active part as far as possible. When this proposal was made to them this summer, six hundred nuns said it would work—IF—the pastor gave them the green light.

In one small parish, the Holy Name Society, by the simple expedient of offering to interested non-Catholics in the locality a subscription to *Our Sunday Visitor* on request, and a free instruction course by mail, netted fifty-seven interested replies. In other parishes, the Legion of Mary was armed with applications for religious instruction by mail in order to take care of interested non-Catholics who could not be prevailed upon to visit the local priest.

It has been shown that when the availability of such instructions by mail is advertised among the people of a parish, especially when this is done in a series of sermons in which it is explained that applications are obtainable from the pastor, Catholic people who have interested their non-Catholic neighbors, the Catholic partners of mixed marriages who wish some tangible way of interesting the non-Catholic partner, come to the fore and make known interested prospects, whose interest the pastor would otherwise have never known.

Let's Go!

In short, there exists a plan whereby pastors can put their parishioners to work on their non-Catholic neighbors, who in turn can put us to work on their instruction, the pastors can be kept informed of those who are interested, what progress they make in instruction; and what the prospects are when the instructions have been completed. Even a plan to finance the instruction in his parish is available. Thus his efforts in seeking out the other sheep, his efforts in giving them their first systematic knowledge of Catholic Faith and Practice, are reduced to a minimum.

This is not wishful thinking; it is a very definite offer from the Confraternity Home Study Service, 4422 Lindell Boulevard, St. Louis, 8, Mo.

When are *you* going to start your "Other Sheep Round-Up"?

Now ready . . .

VOLUME II

**CANONICAL PROCEDURE
IN MATRIMONIAL CASES**

(Informal Procedure)

By America's Foremost Authority on Canon Law

Very Rev. William J. Doheny, C.S.C.

Divided into two parts, this is a complete, authoritative presentation of cases of an exceptional nature falling under Canon 1990. The second part deals with administrative cases, based on informal procedure, and follows the exact text of the Decree Catholica Doctrina of the Sacred Congregation of the Sacraments. Here are decisions on summary processes, ratified and non-consummated marriage cases and Pauline Privilege problems. **\$8.00**

VOLUME I

**CANONICAL PROCEDURE IN
MATRIMONIAL CASES**

(Formal Judicial Procedure)

The Standard guide for all **curiae** and tribunals in the English-speaking world, this work together with Volume II forms the only complete treatment on the subject in any language. **\$8.00**

Other important books by Father Doheny

**Practical Manual
For Marriage Cases**

Here is a graphic, succinct view of the practical application of the Church's marriage law, answering the need of priests and seminarians for a clear understanding of the workings of the Church courts. **\$4.00**

**Practical Problems
In Church Finance**

Alienation of Church Resources and of the Canonical Restrictions on Church Debt. Written for the busy administrator, this practical study, arranged for easy reference. **\$2.00**

At your BOOKSTORE or directly from

THE BRUCE PUBLISHING COMPANY

1401 Montgomery Bldg.

Milwaukee 1, Wis.

Social Action in the Parish

Rev. John F. Cronin, S.S.

*"Go to the workingman
... to save Christian civ-
ilization from revolu-
tion."—Pius XI*

THE parish priest faces a great difficulty in regard to the social problem. On the one hand, he recognizes that it is important in the modern world. A priest need not be a gray-haired elder of the diocese to have lived through troublesome days. There were the years of hectic prosperity throughout the Twenties. He has bitter memories of the depression of the Thirties. He now lives through the war-torn Forties. Each decade has been radically different from its predecessor. Each has brought problems which of necessity affect his parish. Prosperity, vintage of 1929, was a time of hectic pleasure-seeking. Many forgot God. Depression, 1932-1940, meant bitterness and despair. Many rebelled against God. War has broken homes, removed the barriers which protected the innocence of children, and profoundly influenced society for weal or for woe.

The Social Problem

The social problem is the poverty of the slums, which from time immemorial have been breeding grounds of disease, vice, ignorance, and crime, in addition to producing flowers of faith and sanctity. The social problem is the despair of the

jobless father, who sacrifices his savings, his home, and his furniture in the futile struggle to feed his children. The social problem is injustice in all its many forms. It is the stock promoter defrauding investors of millions. It is the minor foreman tyrannizing over workers because of religion, national background, or simply likes or dislikes. It is the racketeer or the Communist who besmirch a labor movement, just as Catholics unworthy of their high calling disgrace our name. It is the government which oppresses smaller nations or which violates the God-given rights of its own citizens.

They Sadden The Heart

All these things sadden the heart of the priest seeking, as he does, to restore the kingdom of God in the hearts of men. The righteous anger which is kindled in his heart is reinforced by the burning pleas of recent popes. Leo XIII in 1891, Pius XI in 1931 and 1937, and Pius XII as recently as September 1st, 1944, have pleaded for the reign of justice and charity in the hearts of men and in the councils of nations. These pontiffs have called upon all priests to join in a holy crusade to win the work-

ingman back to the Church and to protect society from the consequences of social injustice. Seeing the flames of totalitarianism, Communist and Fascist, sweeping across the face of Europe, they begged the clergy in other nations to act before it is too late.

The real question is: practically, what does this mean in the United States of America, 1945? What can I, as pastor or curate, as diocesan official or college professor, do about it? An encyclical written for the whole world is not a complete answer to my concrete problem. Principles I know and respect, but how am I to apply them to my little parish east of the tracks, to the few hundred souls who come to my country church, or to the business and professional men who kneel before the altar in my suburban chapel?

Fair Questions

These are fair questions. They have not been answered in an organized and systematic way in the past, simply because we were not ready. It would have been foolish to outline a program of action before the need of action was acknowledged. And in this land of individualism, we were slow to admit that there was a social problem and that the Church had a remedy. Today we are ready to act, if only some one will show us the way. We know in a vague way that others have done good work in this field. But that is all. We do

not know how they started, what was their preparation, what was learned from books and what from experience, and a score of other details which are necessary for intelligent imitation.

This writer has been given the task of trying to help. It is the hope and purpose of the editors of *The Priest* to discover these little-known laborers in the vineyard, and to tell their story in a simple and practical way. We plan to present a co-ordinated series of articles written by or about men who have done things in the field of social action. Some have achieved great success with labor, while others have had influence over the employers of labor. There are those who have

PALMS

FOR PALM SUNDAY

Large and dwarf palms, procured from the finest groves in Florida, shipped to any section of the country. Order now for Palm Sunday. Prices submitted on application.

FLORIDA PALM COMPANY

P. O. DRAWER 690
ST. AUGUSTINE, FLORIDA

done wonders in rural parishes, and some who have organized notable diocesan programs. We plan to tell what they have done and how they did it, so that those who want to do likewise will know the problems they face and the pitfalls to be avoided.

Burning Questions

In addition to concrete plans of social action, there is a field for more general articles on burning questions. We all may want to know how the Dumbarton Oaks plan harmonizes with the papal program for peace. We are interested in current trends in the labor movement and in government. Was the P.A.C. really communist - controlled? How does the whole controversy affect our attitude toward the C.I.O.? These are live questions, and we should not shirk the task of seeking an informed answer merely because they are controversial.

Coming down to the practical, the first questions seem to be: How are we to know what it is all about? How are we going to make a start? It is a rather good sign if these questions are really asked, because this indicates that a priest has the prudence which Pope Pius says is indispensable for his work. Perhaps the first step before going into this work all-out should be an examination of conscience. Alone with God, or in the presence of a priest-counselor, we might ask if we have the temperament for the work. It is a specialized task,

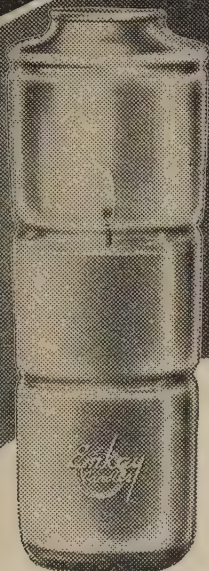
if one is going into it deeply, and it is no reproach to a good priest to tell him that he is not inclined towards this particular field. Every priest sings High Mass, handles marriage cases, and preaches, but only a few are trained choir directors, learned liturgists, expert canonists or eloquent orators. There is a phase of the social question which should appeal to all priests, and other phases which are reserved for the specialist. This article directs its attention to the first phase.

Go To The Workingman

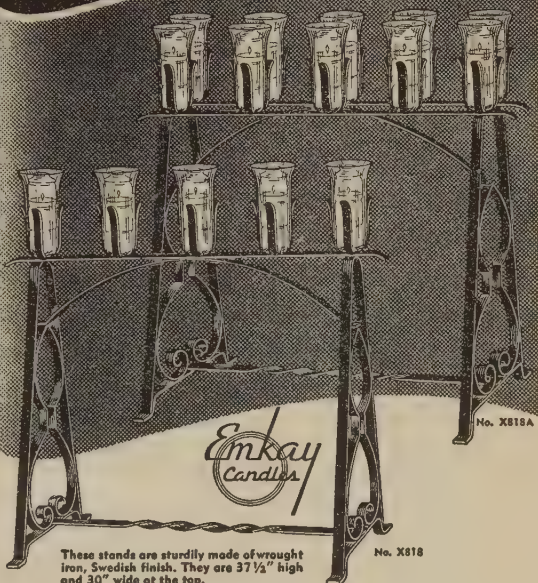
Every priest can and should accept the command of Pope Pius XI: "Go to the workingman, especially where he is poor, and, above all, go to the poor." The important words in this injunction are *go to*. In other words, we cannot rely upon the poor to come to us. As a rule, the working man is timid in the presence of the priest. He does not have the poise and education voluntarily to make conversation. We have to go to him, to ask him about his world, and then listen and learn, rather than attempt at first to impose our opinions on him. Much of his life centers about his place of work. In a sense, he is more interested in his foreman than in the President of the United States. And it is balm to his soul when some one whose hands are not gnarled with toil will listen to his problems with sympathy and kindness and, ulti-

Special Offer

7-day Lights and Votive Stands



Made under Emkay
U. S. Pat. No. 2,279,137
also licensed under Foot
U. S. Pat. No. 18,623



These stands are sturdily made of wrought iron, Swedish finish. They are 37 1/2" high and 30" wide at the top.

No. X818

The growing use of 7-day Votive Lights has overtaxed the Votive Stand capacity of most churches. To help pastors meet this condition and to simplify the purchase of 7-day Lights, we are introducing these special combination offers. With each combination we include the beautiful colored poster illustrated below and a supply of patriotic and general offering envelopes.

COMBINATION NO. 1

5 Light Emkay Devotional Stand \$25.00
(Complete with glassware)

5 units Emkay Devotional Lights
Style 9, @ \$21.00 per unit 105.00
(Each unit includes 50 lights)

Regular Price 130.00

Combination \$110.00 complete

COMBINATION NO. 2

10 Light Emkay Devotional Stand \$35.00
(Complete with glassware)

5 units Emkay Devotional Lights
Style 9, @ \$21.00 per unit 105.00
(Each unit includes 50 lights)

Regular Price 140.00

Combination \$115.00 complete

Select the combination you prefer and fill in the coupon below.
Globes can be supplied in ruby or assorted red, white and blue.

MUENCH-KREUZER CANDLE CO., Inc.

Purveyors to the Vatican by Appointment

Home Office and Factory — Syracuse 1, N. Y.

NEW YORK

CHICAGO

NEW ORLEANS

LOS ANGELES

SAN FRANCISCO



mately, with insight. That is what Army chaplains do. Their consoling work is ministration on the field of battle. But hearts are won and confidence gained when there is one officer to whom an enlisted man can go as father and friend, and not as superior.

Let's Be Frank

We must be frank on this matter. Priests who are working in the social field find as their greatest obstacle the fact that they cannot gain access to the workingman through their fellow parish priests. Here is one example. At the great Goodwear Tank Corporation, some vicious elements are about to capture an important labor union. The diocesan social action director wants to muster all the Catholic workers to keep out the Communists or racketeers. He asks the priests in each industrial parish to give him the names of fifty reliable Catholic workers at this plant. When he tabulates the returns, he finds that he has gotten three names from a plant which employs over ten thousand Catholics. Exaggerated? This is a true story, with name of plant changed for obvious reasons. This has happened time and again in industrial America, not in Spain before the civil war.

What is the matter? There are many answers. Shifting population. City apartments. The habit of driving around the parish instead of walking. Being just too busy with other matters, especially because of the

wartime shortage of priests. Never thinking about bringing up social questions when talking to workers. All good reasons, but somehow in the background we hear the anguished plea of an aged pope: "Go to the workingman . . . to save Christian civilization from revolution." We think of two outstanding pastors whose rule is never to drive within the parish limits, if it can reasonably be avoided. Both monsignors know every soul in their parishes. Their census reports include the question: What company do you work for?—a good opportunity to gain information for future contacts. It is unthinkable that in these parishes anyone or anything could drive a wedge between priest and people.

Absolute Fairness

A difficulty arises. Will not this approach lead to a one-sided view? It may, but it is not likely. We get the other side every day, from the press, the radio, and from the more educated and articulate class. Nevertheless, this is a good question. We must see the facts exactly as they are. Justice means absolute fairness, and social justice certainly does not mean partisanship. But the wish to be fair is not enough. General intelligence and a profound training in scholastic philosophy are not the entire answer either. As a matter of fact, propagandists think that professional men, such as clergy, doctors, and lawyers, are rather

easy to deceive. The reason is that trained specialists develop self-confidence and self-reliance from their pre-eminence in their fields. They carry that attitude over into other fields where they do not have special training. Hence they are fair bait for glib talkers and proponents of special interests. Our specialist does not swallow everything. Cannily he discounts about half. But if he gets six lies here and eight there, the total can ultimately be formidable.

Ask And Listen

As a first step towards social justice, we need not start with grandiose projects. We can forget fine distinctions between a union shop and a closed shop or between a bond and a debenture. The first thing is to get to know people, and to listen to them. This means a conscious and continuous effort to seek out those who ordinarily do not dare to confront us with their opinions. It means talking with Joe, and Jim, and Bill who work in the steel mill, as well as with Mr. Pearson the foreman and Mr. Fletcher the superintendent. Joe will talk a lot about the union, perhaps. You reply that you would like to meet the president of that union, or the organizer, or the federal conciliator who handled the strike. This universality of questioning and button-holing gives no degrees, but it

does afford a first-class education.

These few suggestions will not produce an expert in social justice, any more than Fundamental Moral left us ready to hear confessions. A following article next month, and the series after that, will present second, third, and tenth and eleventh steps. As a first practical suggestion we offer this plan: Lay down this article and make some notes on what you think is wrong with the world. Is it labor? labor leaders? government officials regulating our life? some race or class? social workers? Then ask yourself a question: How often have I heard their side first-hand and competently presented? Finally, map out a program of contacts. Resolve to listen, to question, but not to argue as yet. You will not get the whole truth the first time. People do not drag out the family skeletons to exhibit them to strangers. But you will have made a fine start. And the effort itself will do much good to everybody concerned, not the least among them being yourself. At least that is what everyone who has tried it testifies, from the great apostles of justice, Bishop Von Ketteler, Cardinal Manning, Canon Cardijn, to ordinary priests like you and me, who love the flock of Christ, and who can learn from them and teach them while we learn.



Protest or Progress?

Rev. John S. Kennedy

*There is no billingsgate
in the Gospel.*

"WHAT makes me fighting mad is the thought that, while tens of thousands of Catholic boys are off on a dozen fronts risking, sometimes losing, their lives for their country, this fellow stays safely here at home and wages his own sneaking, stab-in-the-back war on American Catholics."

The speaker was a well-educated, devout, and generally very quiet layman. The anger in his eyes was unwonted. He was talking of a business man whose surreptitious sideline is the distribution of lunatic anti-Catholic literature. The layman wanted the immediate launching of a vigorous campaign of exposure against this bigot. "We can bring him to his knees in no time," he said. "We can ruin him. And what we do to him would be an object lesson for his kindred assassins in this town."

Might We Do It?

We *could* do it, there was no question of that. The point was: *Might* we do it? *Should* we do it? What would be gained by doing it?

That there is plenty of poisonous anti-Catholic prejudice, literature, and activity in the United States today goes without saying. One meets it on every side.

Here is a corporation which, despite its size and wealth, could

not continue in existence if American Catholics boycotted it. Nevertheless it obviously pursues a policy of excluding Catholics, whatever their merits and record of service, from its promotion table. The top men in the organization would blandly deny this, their pious disclaimers punctuated by sounds indicating apoplectic horror and offended innocence. But the charge is true and could be heavily documented.

Here is a newspaper which, like the corporation, would pass from solvency to bankruptcy were Catholics to refuse it their patronage. But, while never attacking the Church, the editors persist in treating Catholicism as something outlandish and in needling it in what they consider a subtle way.

Religion The Issue

Here is a social group which guns for a candidate for political office, simply because he is a Catholic. He is a splendid citizen, a man of brains, initiative, integrity, and tested worth in public life. But his religion is, in certain circles, made the chief issue.

Here, on the other hand, is an elected office-holder who discriminates against Catholics. If all Catholics in the community voted against him, he would be hurled precipitately onto the political

trash pile. Still he speaks (privately, he foolishly supposes) and acts (cleverly, again he foolishly supposes) as if they were an inferior grade of citizen.

Here is a "good will" organization, ostensibly devoted to the fearless vindication of human rights, which betrays an utter lack of concern about human rights when they happen to be those of Catholics. But then, perhaps it is silly to be shocked by the inconsistencies of many "human rights" groups which do not agree on a definition of "rights" or "human," which are internally a chaos of bickering and mutual distrust, and are held together, however precariously, only by shabby, selfish considerations which have nothing to do with their trumpeted principles.

Intellectual Offal

Here is an anti-Catholic pamphlet, circulated by the hundreds of thousands. It is typical of countless pamphlets, leaflets, single sheets, books, magazines, all of which are defamatory in the uniquely offensive manner of that self-righteous hypocrite, the dealer in intellectual offal who pretends to be an apostle of truth.

There is no need to go on calling the roll. It is long and rank, and we are all thoroughly familiar with it.

That Catholics should be incensed by this sort of thing is readily understandable, particularly now when there is such showy lip service to freedom and

equality and tolerance and, at the same time, no appreciable slackening of the tide of anti-Catholic feeling and fulmination. That they should be stung to anger and tempted to vigorous retaliation is equally understandable. But it would be most unfortunate and altogether unprofitable were Catholic energies to be in any large measure channeled into protest and requital.

A Three-Fold Caution

Instances of gross and culpable discrimination and misrepresentation should certainly not be borne indifferently. They should be exposed and remonstrated against. But a threefold caution is in order here.

First, it should be established beyond question that the offense is genuine and intentional. So much of this kind of thing springs from ignorance and is not really malicious. One ought to know for sure that what he proposes to strike hard is deserving of such a blow. Using a meat-axe on a mosquito is doubtful wisdom.

Secondly, the action taken should be intelligent, well-considered, coolly weighed and carried out. A wild burst of rage is startling and frightening. It may, for a time, drive the offenders to cover. But the impression which it makes on the community at large will be far more harmful to the Church than the libels which it seeks to rebut. There is no billingsgate in the Gospel. A strong, dignified,

soundly argued rejoinder hits the mark squarely.

Thirdly, charity is not to be infringed even in self-defense. Injured though we may be, we are not thereby excused from acting like Christians. Our object is to cure, not to kill. Too many of our apologists are intent on but one thing, a knockout. They want primarily to humble and chastise, by whatever means, not to convince. Hence very often the only victory they win is over charity.

A False Attitude

It would be lamentable, if not calamitous, were Catholics in this country to develop a super-sensitive minority psychosis, to come to consider themselves a sect sure to get a raw deal and therefore always on the alert against slurs, always in bristling battle array. If they thought and acted thus, they undoubtedly could smother much of the nastiness directed against them. By being suspicious and on guard, going around truculently demanding, "Do you bite your thumb at us, sir?," by being prepared to scream the house down and to explode in blazing wrath all over the landscape at the slightest provocation, real or imagined, they could make their detractors think twice before uttering lies and their abusers reconsider any policy of maltreatment.

But what, actually, is to be gained by all this? Is our sole aim to intimidate non-Catholics

into a grudging tolerance, to force them into reluctant bestowal of the bare minimum of sufferance? One thinks not, one hopes not.

We must expect misunderstanding and opposition. Catholicism has always met both. It encountered them in the days of Our Lord and has continuously done so ever since. Catholicism is divine in origin and in essence. It is other-worldly, not in the Lutheran sense or the Puritanical sense, but in the sense that its orientation is to eternity and the truths and values of eternity. This the world finds hard to grasp. This the world despises and hates.

Moreover, Catholicism is hard and fast, a system of absolutes, unchanging and uncompromising. The religions which change with the times, passing through one radical alteration after another to accommodate themselves to the vagaries of the world, are quite the reverse, and their adherents regard Catholicism with hostility and contempt. The supernatural means less and less to our contemporaries; it comes first with us.

A Constructive Approach

Finally, there is the cumulative heritage of prejudice passed from generation to generation. To trace, for example, some of the now circulated canards back to their birth during the Tudor persecutions, when they were devised for political reasons, is a fascinating business.

Read what the Sisters and Priests say about **Nemock Laundry Convent Starch**

SISTERS OF DIVINE PROVIDENCE

After having tried your starch for starching our finest linens, we can truthfully say it is the finest starch we've ever used. The Sister in the laundry says she needs less starch and there is absolutely no stickiness. After the linens have been ironed they look white and glossy. All credit is due to Nemock Starch. We do hope all Sisters of various communities will give it a trial and they'll all agree "It's the finest starch in the world."

ST. CECILIA CONVENT

ROCHESTER, PA.

SISTERS OF JEANNE D'ARC

We have been using Nemock Starch for years, and are very much satisfied with it; it is economical to use. Its pleasing odor is well appreciated. We feel sure that if everyone tried the sample package, they would always use Nemock Starch. We shall take every opportunity to tell our Sisters about it.

**ST. JOHN'S RECTORY
CONCORD, N. H.**

SISTERS OF THE HOLY UNION OF THE SACRED HEART

It gives us much pleasure to add our name to your long list of satisfied customers. We think there is none better than Nemock Starch for Altar linens especially.

**ST. JAMES CONVENT
THUNTON, MASS.**

We tried your last shipment and to say the least, it was superb.

**ST. FRANCIS RECTORY
NEWBURGH, N. Y.**

LITTLE SISTERS OF THE HOLY FAMILY

We have, with great satisfaction, tried Nemock Starch. That is why we have added this product to our laundry list. We are sure that all Convents using your starch are doing so with great satisfaction and profit and prefer it to all others, due to its exceptional qualities.

**IMMACULATE HEART OF
MARY NOVITIATE
TEWKSBURY CENTRE,
MASS.**

**NEMOCK SPECIALTY CO., Inc.,
89 Winslow Ave., West Somerville, Mass.**

FREE OFFER

Please send me a **FREE SAMPLE** of Nemock Laundry Convent Starch.

Convent or Rectory

Address

City..... Zone..... State.....

But Catholicism is positive. Our thinking and our action should be positive. We should devote the energy which we are tempted to spend on protest to progress: for example, to the spreading of information. Catholicism is a closed book to millions of Americans, and, in consequence, it can easily be made to look sinister to them. They simply do not know about it and are therefore only too ready to believe the worst when the disseminators of detraction catch their eyes or their ears. The content and spirit of Catholicism should be far better publicized. It is to our discredit that, in an age wherein the means of publicity have been vastly expanded and astonishingly improved, we have not taken advantage of them or, for the most part, even bothered to master their techniques, to get a professional grasp of them.

The conclusion of the war will see two things happening in this country. The first will be an increase of cynicism, a widespread feeling of disillusionment. Bernard Shaw says, "People will do nothing for peace and freedom except fight for them." Fighting for these is not enough, although one generation after another supposes that it is, ours no less than its predecessors. When the full realization of the failure of mere fighting and the inadequacy of such other measures as now seem likely to be taken comes home to us, the dis-

appointment, and even bitterness, will be extreme.

This can result in a kind of social nihilism, a demoralization and brutalization of society. As a counteragent, as a leaven in the sodden mass, there will be grievous need of a Catholic body which is alive and alight with the spirit and power of Christ, which has a keen sense of social responsibility, which knows how to discharge that responsibility. Christ must be shown forth that His truth may prevail and a dissipated, drowning world may be rescued.

We Have The Truth

The second thing will be an unprecedented opportunity for the Church. The course of events is going to prove, with an impact which will amaze even the well-informed, the correctness of the Church's diagnosis of the ills of our age and the wisdom of the remedies she has long proposed. The Church will therefore enjoy a special kind and degree of prestige, although she will simultaneously be more savagely traduced and attacked by her inveterate enemies and suffer persecution in many places as the statist trend grows.

Moreover, more and more people will turn to Catholicism and will become Catholics if obstacles, many of our making or at least removable by us, are cleared away. There are today hundreds of thousands of Americans hungering and thirsting for au-

thentic spirituality, men and women who are convinced that religion has something to do with an objective, immutable God and that Christianity has something to do with Christ. They see what, in practice, is tantamount to a denial of both these ideas in the creeds and conduct of the sects to which they have belonged. The need of real religion, not a pretense, not a chameleon, not a sedative, will be strongly felt by them, and they will embrace it, *if they know where it is*. It is our task to make the true nature of Catholicism, its character and its content, far better known than at present.

A day of wrath and of reckoning, a day of vertigo and desolation is at hand for the world. The end of the war will not bring it to a close. Perhaps its most unnerving hours will come after the war. The Church will have to be the rock of the storm-tossed, the sight of the blind, the feeding of the famished, the compass of the confused. It is a superlative role. But it can be played only if there are legions and legions of Catholics prepared to be the lips and tongue of the Divine Teacher, the questing feet and hands of the Good Shepherd, and a kind of Sacred Heart of inexhaustible and inextinguishable charity of the Mystical Body. This great role is a positive role, positive for time and for eternity, and of ineffably greater importance than the detecting and denunciation of anti-Catholic animus and activity.

Moral Theology

With Special Reference to
The Code of Canon Law

By

REV. HERIBERT JONE, O.F.M.
Cap., J.C.D.

Englished And Adapted To

The Code and Customs of the United
States of America

By

REV. URBAN ADELMAN, O.F.M.
Cap., J.C.D.

Approximately 800 pages Price \$3.00

A book of Moral Theology that presents as completely as possible and in a clear and crisp form the application of theory to practice both in the subject matter of First Principles and in the treatment of the Commandments and the Sacraments.

IT AIMS TO PROVIDE

1. PASTORS with a quick and convenient means for rendering decisions in questions of conscience.

2. YOUNG PRIESTS and SEMINARIANS with a short, but comprehensive and complete compendium of moral questions to facilitate the repetition of Moral Theology in preparation for examinations during their seminary years and for the Junior Clergy examinations.

3. THE EDUCATED LAITY with a clear explanation of the teachings of the Catholic Church on moral matters, and thus enable them to help themselves in solving many of the minor problems of conscience that occur in their daily lives.

THE NEWMAN BOOK SHOP,
Westminster, Md.

Kindly enter my order for Copies
of Jone: Catholic Moral Theology for delivery when published in January at \$3.00 the copy.

Name

Street

City State

Beware the Piftalls

V. Rev. Wm. P. Barr, C.M.

*Dangers incidental to the
nature of confession.*

WE merely utter a truism when we say that, after daily assistance at Holy Mass and the daily reception of Our Lord's Body and Blood, the most vital factor in the life of the Church is the practice of frequent confession. So true is this that, without fear of exaggeration, we may say that the spiritual status of a diocese or parish, at any given time, may be safely gauged by the fervor and frequency with which the faithful are accustomed to approach this holy sacrament, and the zeal with which learned and prudent confessors are accustomed to administer it. It was precisely this conviction that prompted a saintly pope, and one of the greatest reformers in the history of the Church, to cry out: "Give us good confessors and the cause of reform is won. Without good confessors, I can see no hope. Faith and morals are doomed to decay."

The Enemy At Work

It should occasion no surprise, therefore, to find Satan, the sworn enemy of Christ's Mystical Body, exerting to the full the frightful power which he undoubtedly possesses, in order to divert men from this life-giving source; and, that failing, employing his diabolical cunning to turn what was intended by God to be a plank of salvation after

Baptism into a fruitful source of spiritual ship-wreck. Nor should it be difficult to surmise what shape and form his assault would assume, or, knowing as we do the innate weakness of human flesh, to predict that his efforts would meet with a certain measure of success.

Now while we have good reason to rejoice that the maternal solicitude of Holy Mother Church to protect this sacred institution in the past has been richly rewarded, nevertheless it is only too true that the enemy never sleeps, nor does he seem to become discouraged by failure. So in our own day that same maternal solicitude has been aroused by the threat of other abuses, less flagrant perhaps than those of other days, yet abuses which, if not eradicated, might easily become a source of reinfection. It is the purpose of the present article to point to some of the pitfalls prepared by Satan, which the confessor is likely to encounter in the routine discharge of his threefold office of judge, physician, and teacher in the tribunal of penance.

First Pitfall

The first of these pitfalls, it is quite obvious, is incidental to the very nature of this sacrament, which entails, as one of its essential elements, an integral confession of all formal sins

Can You Distinguish?

FACT AND FICTION IN MODERN SCIENCE

BY HENRY V. GILL, S.J.

MASTER OF ARTS, Cambridge University; MASTER OF ARTS, MASTER OF SCIENCE,
National University of Ireland

A FORDHAM UNIVERSITY PRESS BOOK

THE CHAPTERS

- | | |
|---|--|
| 1—Flashes of Genius | 9—Can We Know the Future? |
| 2—The Nature of Scientific Knowledge | 10—Science and Survival |
| 3—The Constituents of Matter | 11—Littleness and Greatness |
| 4—From Physics to Philosophy | 12—Has Science Found Religion? |
| 5—Logic and Modern Science | 13—The Catholic Church and Natural Science |
| 6—The Origin of Life | 14—The Most Wonderful Fact of the Universe |
| 7—Entropy, Life, and Evolution | —Index of Matter and Authors quoted |
| 8—Determinism, Uncertainty, and Free Will | |

If Science seems "mysterious," this book makes its most important FACTS clear. Where Science touches on Philosophy and Religion, FICTIONS have sometimes emerged: but all these are cleared up, too, in *Fact and Fiction in Modern Science*, by an author eminently qualified: trained scientist, philosopher, and theologian.

Father Gill's book has enjoyed three printings within six months in Eire. This first American edition is re-edited, newly set, and manufactured in the United States: 144 pages, cloth, index, list price \$2.50. Published: December 30, 1944.

ORDER NOW FROM YOUR OWN BOOKSELLER
Or Prepaid Postage for Cash With Your Order to

FORDHAM UNIVERSITY PRESS

441E FORDHAM ROAD



NEW YORK 58, ~ N. Y.

COLLEGE TEXTS

GENERAL WORKS

of which the penitent is conscious and for which he has not yet obtained sacramental absolution. Naturally the obligation to supply this integral confession falls in the first instance on the penitent himself, who, theoretically speaking at least, is supposed to be capable of an examination of conscience sufficient to recall the sins which he may have committed, and who is further supposed to have actually instituted such an examination. But as a matter of fact, as every experienced confessor is aware, penitents not infrequently enter the box who, due to ignorance or to levity, have made but scant preparation, if happily they have not neglected the examination of conscience altogether. Confronted with this trying situation, a very tempting solution would be to ignore the obligation of integrity altogether, and, resting content with what matter the penitent supplies, however inadequate, impart absolution without further ado. Needless to say, such a solution, though it does relieve the confessor of a vexatious burden, is simply an abuse, and the confessor who could adopt it must be a man without conscience, if not positively suspect in faith. For it flows from the very nature of his office as judge that he is obliged to secure sacramental integrity, as far as this is morally possible, and, as a corollary, that, where the penitent fails, he is obliged to have

recourse to the expedient of interrogation.

Now this duty, at best a very ungrateful one, can become—and, where the confession involves matter pertaining to the sixth commandment or the conjugal debt, is almost certain to become a source of danger to the penitent or to the confessor or possibly to both, unless it be discharged with the utmost prudence.

Danger Of Scandal

In the first place, there is the obvious danger of scandal to the penitent, against which neither the good name nor the good faith of the confessor is a certain guarantee—scandal which may result in a variety of ways according to the age, sex, or character of the penitent. For example, it is not difficult to imagine how an imprudent question might be the occasion of imparting information to an unsophisticated boy or girl—and against this danger the moral theologians are at pains to warn the confessor—information concerning matters about which, for the present at least, they had better be left in ignorance. Or, even worse, such a question might serve to arouse practical curiosity, and so lead to experiments disastrous both to soul and body.

With the more sophisticated, who, alas, are not infrequently characterized by a spirit of cynicism, the effect might be to confirm them in an evil suspicion

—perhaps already half entertained—concerning the integrity of the clergy, and thus breed contempt for the priesthood, or even for religion itself.

And there is a third danger, which no confessor can afford to ignore, for it might result in tragic consequences to himself and cast a shadow over his whole priestly life. I mean, of course, the danger of exposing himself to the charge of solicitation. That this might happen to any confessor, however circumspect, even in the routine discharge of his sacerdotal duty, is a lamentable fact; and the writer has been assured by those who have reason to know, that from time to time it does come to pass that perfectly innocent men are made the subject of false denunciation. But if this can happen in the green wood, it is not difficult to conjecture what, soon or late, is almost certain to happen in the dry. And while it is unfortunately impossible to arm oneself against the scrupulosity of some who make these denunciations, or the malice of others, still this consideration, so it seems to the writer, should inspire every confessor to remove as far as possible the causes which might betray him into imprudence, and thus expose him to the frightful calamity.

Ignorance—Half-Knowledge

Nor have I any hesitation in setting down ignorance as the most fruitful cause—ignorance, or a half knowledge almost worse

than total ignorance, of the principles of moral and pastoral theology concerning the sixth commandment and the conjugal debt. And in making this statement, the writer is only re-echoing what the Sacred Congregation of the Holy Office recently declared in this same context.

That the ignorance of which we speak may be traced, at times at least, to defective training imparted in the seminary, we are reluctantly compelled to admit, for, while the course of moral theology, generally speaking, is sufficiently thorough in other respects, it does apparently happen from time to time that the treatment given to these important tracts is woefully deficient. The writer more than once has heard priests complain, in a spirit of justified resentment, that whereas a great deal of time and effort were devoted in the class-room to questions of merely speculative interest, the instruction which they received concerning the very practical matter of the sixth commandment and the conjugal debt was embraced within the space of three or four brief lectures, which either failed to meet practical issues altogether, or else touched upon them in the most superficial manner.

Reason To Suspect

How this could come to pass the writer is at a loss to know—never having encountered it within his personal experience—but there is reason to suspect

that, where it is not due to an exaggerated sense of modesty on the part of the professor, it may be traced to scrupulous fear lest a frank and open discussion of these matters might shock and disillusion, nay, perhaps scandalize, innocent pupils. And that in a given class of theology—even here in sophisticated America—may be found students who are seized with a kind of terror when the professor begins in a scientific spirit to expound the mysteries of sex, and who give expression to their consternation by wrinkling of brows, clenching of fists, shaking of heads, and squirming in their seats, the writer can testify at first hand. But surely the professor who would be moved by such a consideration to give less than adequate treatment to these important questions would be gravely delinquent in his office. And instead of being kind, he would in fact be cruel to those whom in his mistaken clemency he desires to spare.

Disastrous Effects

But whatever cause one may assign, there can be no doubt that the effect on young confessors is simply disastrous. In the first place, having failed to master the principles laid down in moral theology with respect to the sixth commandment and the conjugal debt, never having been taught the technique of interrogation, there is grave danger that the inexperienced confessor will tolerate in his penitent, nay,

by his indiscreet questioning even provoke, what may be called the descriptive confession. Now the descriptive confession, which on general principles is a nuisance, if for no other reason because it entails a loss of precious time, is not merely a nuisance when the confession has to do with sins of sex, it is something wholly out of keeping with the dignity of this sacred tribunal. On the other hand, one familiar with the principles of moral theology, one who has been taught the technique of questioning penitents, will be able to divine the state of their conscience from a confession half made, or even from a mere hint. And, after all, it is important to remember that the purpose of confession is, not to subject the penitent to the shame and embarrassment involved in the confession of his sins, but merely to enable the confessor to pass judgment on the state of his conscience.

Deficient Training

In the second place, deficient training is likely to prove disastrous by reason of the fact that it leaves the young priest, sometimes one who has but the vaguest notions of the secrets of sex, with an unsatisfied curiosity concerning matters about which he has every reason to be informed in a professional way. The net result is that he may be tempted to gather in the practice of the confessional that knowledge which should have

PROFIT

Spiritually

Through practical articles on piety, OUR SUNDAY VISITOR helps develop the inner life of the souls in your charge.—Through analyses and discussions of trends in current events, OUR SUNDAY VISITOR equips your parishioners for the intellectual trials of our age.—Through the lucid exposition of Dogma, OUR SUNDAY VISITOR helps build Faith.

Financially

Most people hand the vendor a nickle for each copy of OUR SUNDAY VISITOR. Supposing they gave only three cents in each instance, there would still be a profit of one and one-half cents on each copy. That would be a minimum annual profit of seventy-five cents on each subscription. Through our quantity rate, a weekly bundle of 100 copies would net your parish an annual \$150.

Why not let your St. Vincent de Paul men handle OUR SUNDAY VISITOR?

Estimate the number of copies you can dispose of and then send us your order. *We do not compete with the diocesan press.*

OUR SUNDAY VISITOR, Inc.
Huntington, Indiana

been imparted to him through scientific treatment in the classroom. And it requires very little imagination to conjecture what bizarre situations might develop in the box when an unsophisticated confessor, shriving a not too unsophisticated maiden or matron, goes about acquiring his sex education in the empirical way. It is not surprising, therefore, that one of the chief remedies prescribed by the Sacred Congregation of the Holy Office is a thorough grounding in these matters during the seminary course before candidates are promoted to the priesthood. But where this has unfortunately been neglected, nothing remains but for the confessor to supply this defect by his personal study,—nor need he in doing it go beyond the manuals of moral and pastoral theology—assisted by what help he may be able to secure from experienced confessors.

Scrupulous Anxiety

A second fruitful source of danger—a second pitfall—arises out of a scrupulous anxiety to secure sacramental integrity, engendered by an entirely erroneous notion of the nature and extent of this obligation, as well as the causes which excuse from it altogether. To begin with, it is absolutely certain that the penitent is obliged to confess only those sins which are formal, and it is no less certain that one cannot possibly be guilty of formal sin beyond the limits of his

knowledge. From this it follows that integrity will mean one thing for the priest, who, from his study of moral theology, has learned to discern the slightest shades of distinction between species and species, and is perfectly familiar with all the circumstances which might change the nature of a sin; another thing for the educated lay person, who, though not conversant with the finer distinctions, yet possesses a fairly accurate knowledge of the more common species; a third thing for the illiterate who possesses but the vaguest notions of all but the more common species; and finally an entirely different thing for a child who has scarcely any knowledge of these distinctions at all. This being the case, it is obvious what mischief may result if a confessor in his scrupulous anxiety to secure what he mistakenly believes to be formal integrity applies the same yardstick to all, priests and laymen, literate and illiterate, young and old, without discrimination.

Subjective Integrity

To secure himself against this pitfall the confessor must in the first place keep in mind that, since integrity is a relative thing, his effort to secure it must be regulated, not by a rigid and objective standard, but rather by the more flexible standard of subjective integrity, and with this in mind he will abstain from interrogating penitents concerning species of sins or circum-

stances about which they are likely to be entirely ignorant. And if he is to err at all, according to the well-known axiom of moral theology, it should be, where matters of sex are concerned, rather by deficiency than by excess. In the second place he must remember that the obligation to sacramental integrity ceases altogether, whenever the effort to secure it might entail a grave inconvenience to the penitent or to himself, over and above the inconvenience naturally and necessarily inherent in the obligation to confess one's sins to another. Guided by this principle, he will abstain from interrogating penitents, even at the sacrifice of formal integrity, whenever his innate sense of modesty suggests that further questioning would be indelicate, or when prudence dictates that such a course might possibly be the occasion of grave temptation to the penitent or even to himself. In this hypothesis, indeed, he will not only abstain from further questioning, but he will at times feel called upon to check the penitent from confessing further, even though theoretically he might otherwise be obliged to do so.

The "Torture Chamber"

But if ignorance and scrup-

ulosity lead to mischief in the practice of the confessional, far more deplorable are the consequences of that spirit of rigorism characteristic of certain confessors who seem to visualize the tribunal of penance as a torture chamber and the function of the confessor as that of high inquisitor in the very worst sense of that much abused term. The victim of this evil genius, when the focus of his obsession is sex—which, alas, it not infrequently is—will hear without emotion the confession of other sins, perhaps far worse than sins of the flesh; he will abstain from questioning when, perhaps, he might with good reason demand a more specific confession; but let the penitent even remotely suggest a temptation against the sixth commandment, and the inquisition begins. It begins in the tribunal of penance, which is supposed to be a seat of mercy, but its last chapter is sometimes recorded in the ward of a psychopathic hospital, where the hapless victims of this sadistic process—sometimes virgins consecrated to God by vow—pass gloomy days, the prey of scruples, anxiety neuroses, obsessions, and despondency. The writer speaks whereof he knows.

(To be concluded)



"Aquinas could understand the most logical parts of Aristotle; it is doubtful if Aristotle could have understood the most mystical parts of Aquinas."—Chesterton, *The Everlasting Man*.

The Revision of the Old Testament

Rt. Rev. Msgr. Wm. L. Newton

*The aggressive Bishop
Challoner faced a
crisis . . .*

THE reading of the Old Testament is not one of the more prominent Catholic devotions. Yet the announcement that a revision of our present English text is in progress with ecclesiastical approval should be a matter of considerable interest to us.

We have had to be content with the current version for almost two hundred years, although during practically all of this time some dissatisfaction with it found expression. Kenrick's edition, now almost forgotten, hardly figures in the story of our vernacular version because it never became a serious rival to that of Challoner. The promise of a new attempt to offer English-speaking Catholics a better version inclines us to ask what prospect it may have of successfully replacing the one which has provided our only approach to the Old Testament for so long a period.

Challoner's text is a revision of the Douay version of 1610. It first appeared in the year 1750. Since then it has passed through numerous editions and has been edited by various hands, yet it remains today just about as Challoner first produced it. The exceptions to this statement will be few and insignificant. The circumstances that occasioned it

had something of the character of an emergency. By the middle of the eighteenth century the Douay was hard to secure; moreover, its language was no longer suitable. A real danger was thus created that the Catholics of England, so relatively few at the time, might take to the highly favored King James Version. To the aggressive Challoner this loomed as a crisis. He did not care to reprint the Douay; the task of a new version was overwhelming. Yet, occupied though he was with many other acute problems, he faced the challenge.

It Took Only A Year

His biographers acknowledge that he was not particularly well prepared for this type of work. In Greek and Latin he must have been well grounded; but of the Semitic languages he knew little if anything. Further, he had none of that special training in biblical interpretation which was essential for contending with the problems of the Old Testament. The need, however, outweighed any consciousness he may have had of his limitations, and he gave himself to the task with all of his accustomed energy. We admire him for his diligence and courage. But our admiration increases to wonderment when we consider that he assumed this

extensive and difficult work alone, and, what is more, completed it in just about one year. He seems to have been satisfied with what he did. He revised the Rheims New Testament three or four times before he was content to let it rest; the Old Testament he did but this once.

Bishop Challoner has left us no definition of the principles he employed in this revision. Some information in this regard can be gleaned from the work itself. His methods were simple enough. He had no quarrel with the scholarship of the Douay text, hence his ambitions were restricted to an improvement of its language and to the clearing up of some of its obscurities. To attain this objective he had three means: he could directly modify the Douay reading, he could seek help from the King James Bible, or finally, he could try his own hand at translating the Clementine Vulgate.

Substantially The Douay Text

In applying the first of these principles, the standard that guided him was the English idiom and usage of his times as he appreciated them. It involved, of course, the correction of Douay's spelling and the elimination of expressions that had become obsolete. Such improvements caused him little difficulty. But in the process, at times, and that not too seldom, he merely conjectured the meaning of a passage that seemed to him obscure; and he did this apparent-

ly without other authority than his own sentiment. This proved to be the chief part of his effort, for with these modifications the greater bulk of his resultant text remained substantially that of Douay.

From the King James, in the first place, he adopted the chapter and verse arrangement with which we are familiar, abandoning the paragraph form of the Douay and the Vulgate. This was not an advantage. From this source also he borrowed some expressions that impressed him as being clearer than the Douay. He was greatly influenced by the usage of prepositions and conjunctions in the Authorized Bible, with the result that his style resembles that text much more than it does the Douay. This gives the impression of imitation, but it is very doubtful that Challoner had any intention of openly following the Protestant Bible. In fact he borrowed from it much less than is ordinarily thought.

When not satisfied with either the Douay or the King James, he essayed his own version of the Clementine Vulgate. He never attempted to criticize the Vulgate reading, probably being satisfied with it as the approved Latin version. With all respect to his zeal, however, it cannot be claimed that his translations of the Latin were always felicitous. On the contrary, some of them are remarkable to an extent that even the plea of haste will not serve as an excuse. It

is perhaps its best recommendation that this element proper to Challoner is the least prominent in his version.

There were, therefore, decided weaknesses in the author's method of revision; but respect for his diligence and fortitude counsel reserve in judging the text he has given us. Judged by normal standards, that text was far from perfect, and it is hard to believe that Challoner was unaware of it. He did succeed in improving the Douay to the degree that it became more intelligible, at least in general English expression for the Catholics of that generation; this was the end at which he aimed, and from which his labors should be estimated. The version itself, however, did not escape the criticism to which any vernacular text is exposed. Within Challoner's own lifetime, voices were raised in a demand for a better version; and these complaints were carried on through the years by men like Butler, Wiseman and Newman. In our own country, every ecclesiastical act approving this revision for use among Catholics expressed the desire for its correction and improvement.

It is noteworthy that with all the suggestions of the need for a better English version of the Old Testament practically nothing was done to secure one. The subsequent editions of Challoner's text left it almost untouched, although with the passage of

times its shortcomings were made more and more evident. Kenrick's version was a vast improvement over Challoner's, but it somehow failed to meet with wide acceptance. The result is that we are still today restricted to a version that fails to accomplish what a vernacular text is expected to accomplish, and we have permitted it to fall into a state of neglect that is alarming.

The Promise Of A New Version

Against this background, the promise of a new English version of the Old Testament should awaken special interest. Something is being done to remedy a condition of which we have had little reason to be proud for many years. Further, the announcements that have been made relative to the undertaking warrant the hope that it will meet our expectations by providing an accurate, clear, and readable text of the Old Testament. In almost every respect the effort stands in patent contrast to the defects in Challoner's methods. Some of its evident advantages are worthy of consideration.

In the very first place, it should be observed that the new version is initiated and supervised by the Episcopal Committee of the Confraternity of Christian Doctrine. It is, therefore, in a sense, an official response to the constant request of the Church in America for a correction of our existing version. So important a project, and one

of such wide concern to the Church, could not be inaugurated as a private venture with much hope of a successful issue. With, however, a group of Bishops that represents the American Hierarchy in many aspects of public instruction defining what is required and directing the effort, the new version will have a claim upon our attention from the very start.

Further assurance is given in the fact that the translation is entrusted to a group of professed Biblical scholars carefully selected by this same committee of Bishops. We are informed that each reviser has been given a section of the Old Testament upon which he has already been engaged in serious study and re-

search. This adds competency to authority, and the two make a firm foundation for any vernacular version of the Scriptures. Moreover, if the pattern of the revision of the New Testament is followed, and the notices affirm that it will be, none of the text will be made public without thorough criticism and exact editing.

Basic Principles

Beyond these conditions, the work gives grounds for confidence in the body of well defined principles which guides it. Of these principles, one is most significant in that it marks a departure from our traditional adherence to the Vulgate as the basic text of our approved vernacular Scriptures. The new

RYAN-WEST BANKNOTE CO.

"A name nationally known and respected"

ECCLESIASTICAL ENGRAVERS

Designers of Coats of Arms and Seals

Engravers to

Bishops, Priests, Catholic Colleges and Institutions

Invitations, menus and programs for sacerdotal jubilees,
centenary celebrations, episcopal consecrations and installations.

• College Diplomas and Commencement Invitations

(Tel.: BEekman 3-5575)

47 Ann Street

New York 7, N. Y.

translation is to be taken from the original languages, from the Hebrew, Aramaic, and Greek in which the Old Testament was first written. The proximate reason for this important change of policy is the open encouragement given to the use of the original Scriptures in recent pronouncements of the Church. In the latest encyclical dealing with the Sacred Scriptures, the *Divino afflante Spiritu* (Sept. 1943), Pius XII says:

Nor is it forbidden by the decree of the Council of Trent to make translations into the vulgar tongue, even directly from the original texts themselves, for the use and the benefit of the faithful and for the better understanding of the divine word, as We know to have been already done in a laudable manner in many countries with the approval of the ecclesiastical authority.

A few months after the appearance of this encyclical the same encouragement was incorporated in a decree of the Pontifical Biblical Commission (A.A. S. XXXV, Dec. 1943, pp. 210f).

The legitimacy of such vernacular versions made from the original languages of the Bible has for a long time been acknowledged and acted upon by Catholics. The popular versions in most European countries are taken with full ecclesiastical approbation from these original sources. In English we have had several translations of the New

Testament from the Greek; and a few books of the Old Testament have appeared in the Westminster version, which works from the Hebrew. Until the present, however, we have not had an officially sponsored version of this kind in English. Two reasons for this can be suggested. In the first place, it is only within very recent years that we have had any ecclesiastical action in the matter of the Scriptures, due to circumstances that are altogether intelligible. And, in the second place, this official interest was concerned primarily with the liturgical use of the Sacred Text for which the Vulgate is prescribed. Now, however, that this concern is turned towards the Old Testament, and at a time when the voice of Rome has risen above that of our traditions, it should not be surprising that the Episcopal Committee is requesting that the new version be based upon the original Scriptures.

More Authority

Our lack of familiarity with the present version of the Old Testament will probably prevent such a modification of its basic text from causing too much remark. But, even though it were to occasion some surprise or provoke question, there would be adequate reason for taking the step in the fact that it brings us closer to the original divine message. This is admitted by all Catholic Biblical scholars today. In the same encyclical,

Pius XII observes in this connection:

In like manner therefore, ought we to explain the original text which, having been written by the inspired author himself, has more authority and greater weight than any, even the very best translation . . .

This is not meant to disparage the authority of St. Jerome's work which has been preserved in the *Vetus et Vulgata Editio*. His was, perhaps, the finest of the ancient versions, undertaken with an honesty and skill that merit respect. And yet his translation has weaknesses that are perfectly evident, most of which can now be avoided by having direct recourse to the text upon which he depended. How great an advantage this principle will concede to the new English version we shall recognize as soon as we have evidence of the work.

Weight Of Tradition

Everything therefore seems to argue for confidence in the anticipated revision of our Old Testament in English. It should be superior in every regard to the current version. Whether or not it will meet with a ready welcome is another matter in which predictions are extremely insecure. In this connection two things should be kept in mind. First of all, no great alteration can be made in a vernacular version without something of a struggle with tradition. The fine Latin text produced by St.

Benziger Brothers, Inc.

U. S. A.

LITURGICAL EDITIONS

MISSALE ROMANUM

LATIN HAND MISSAL	OCTAVO MISSAL Side Altars, etc.
4 $\frac{5}{8}$ " x 7"	7" x 10"
Im. Lea.\$4.75	Im Lea\$15.00
Amer. Mor. 7.50	Red Lea. 20.00
Altar use 8.50	Red Mor. 23.00

QUARTO MISSAL

Church Altar Use	LARGE QUARTO Main Altar Use
8" x 11"	9" x 12 $\frac{1}{2}$ "
Im. Lea.\$25.00	Im. Lea.\$30.00
Red Lea. 32.00	Red Lea. 37.00
Red Mor. 35.00	Red Mor. 40.00

BREVIARIUM ROMANUM

3rd Printing, 4 vols. 4 $\frac{5}{8}$ x 7.

"So Easy to Read—So Easy to Pray With"
A welcome gift for every priest.

7-3023 American morocco, gold edge \$32.00

7-4018 Sheepskin leather, gold edge 35.00

7-4025 Goatskin leather, gold edge 40.00

Religious Order Propers—Jesuit, Redemptorist, Passionist, Vincentian—
\$4.00 the set extra

Breviary Case with Flap\$3.75

RITUALE ROMANUM

Complete Edition with U. S. A. Supplement and includes the many important recent decrees issued by the Holy See.

11-2001 Imitation leather, red edge \$4.50

11-3023 American morocco, gold edge 7.50

11-4017 Goatskin leather, gold edge 10.00

THE RACCOLTA

The new English translation by Rev. Joseph P. Christopher, Ph.D. and Rev. Charles E. Spence, M.A. The official edition of prayers and devotions enriched with indulgences. Authorized by the Holy See.

Imitation leather, red edge—boxed \$3.85

THE NEW ROMAN MISSAL

By Father Lasance

In Latin and English. Besides the Mass for every day, a large collection of prayers.

195-2002 Black cloth, red edge\$4.00

195-2006 Imitation leather, red edge 6.00

194-3015G American seal, gold edge 8.00

Benziger Brothers, Inc.

26 Park Place New York, 7, N. Y.

Jerome, unquestionably better than any that had preceded it, and done at the command of the Holy Father, had to contend for many generations with the Old Latin before it became the *vulgata editio*. The work of Challoner faced the same contest with the Douay-Rheims, and won out only after a long time. We are informed that today ten copies of the King James Bible (1609) are sold to every one of the Revised Bible (1881). We shall probably find that the Challoner Old Testament, its defects notwithstanding, and in spite of our manifest neglect of it, has fixed for itself a place from which it will not at once be moved.

"Bible English" Myth

Again, the translation will be judged, on the part of priests as well as people, not by its scholarship or its excellence as a version, but by its external dress in English. Most of our people are influenced, consciously or otherwise, by the myth of Bible English; many will not acknowledge a version to be Scripture unless it preserves the quaint style of past centuries. In this case, however, if in any, the cowl does not make the monk. We have, it is true, a right to expect correct idiom and even a degree of elegance in a version of God's Word, as the casket is precious that holds a valuable jewel. Still

it should not be forgotten that we have a prior right to expect fidelity to the original in any text that pretends to bring us God's Word. No translation of the Bible, however beautiful its expression or charming its rhythm, deserves recognition, and much less acclaim, unless it conveys accurately and fully what God wishes to tell us.

"With The Greatest Charity"

To this carefully planned and conscientiously executed effort to fulfill the demands of a vernacular version of the Bible we may appropriate the further words of Pius XII:

Let all the other sons of the Church bear in mind that the efforts of these resolute laborers in the vineyard of the Lord should be judged not only with equity and justice, but also with the greatest charity; all moreover should abhor that intemperate zeal which imagines that whatever is new should for that very reason be suspected. (*Divino Afflante Spiritu*, No. 47.)

Armed with this understanding and disposition, we should be eager to receive and to propagate the new version in the hope that it may reawaken interest in this nearly forgotten page of the Letter our heavenly Father has sent us.



Thank God when you are on bended knees for that one fact; that in the act of kneeling you are fulfilling the Will of God.
—Abbot Chapman.

Peregrinus Rides Again

*On war shortages,
past and present.*

V. Rev. Michael A. Chapman

"REMEMBER," queried the Liturgiologist, "way back when—we piled into the good old Swerve (not to mention the dear old Scoot!) and wended our way hither and yon, stopping at filling stations to say, casual-like, 'filler-up'?"

"That seems so long ago," said the Antiquary, "that it's hard to remember whether it was a rubber shortage, or a gas shortage, or what that started the whole thing. Nowadays it's plain shortage of breath that limits our peregrinations round the busy streets of Centerville and ties us down to this not altogether unpleasant study of yours."

"Better shortage of breath than length of wind," growled Father Torculus from his easy chair between the big refectory table that served as desk and the wide gothic fireplace that had come into its own when the rectory of St. Inveteratus "converted to coal."

"But it was pleasant," went on the Liturgiologist, as usual oblivious of interruptions, "to be able to ride around the countryside and see the advances of the Liturgical Movement here and there (mostly here!) and get home in time for a shower and the Little Office before supper. And then light the lamps—"

"Light the lamps," cried the

Antiquary, coming to his feet with a bounce and a splutter, "that reminds me, I must look and see how that new Octovivo sanctuary light is holding out. It's been burning for three weeks now"—and he disappeared like a gnome through the curtained archway beyond the fireplace which led to the sacristy.

"Remember," asked the Liturgiologist, when his old friend had returned, lapsing with a sigh into his chair, "way back when—sanctuary lamps burned oil, olive oil, the way 'the books' directed they should? They had little china or cork floats, and little wicks that stuck through them, and when we burned up the last year's Holy Oils in the sanctuary lamp the smell of the balsam in the Holy Chrism all but overpowered the scent of incense in the church."

"Messy" rumbled Father Torculus, "the new style candles in bottles are ever so much neater, easier to take care of, and cheaper."

"Isn't there some question as to their liceity?" asked the Antiquary. "Among pedantic priests, perhaps," purred the Liturgiologist, unexpectedly. "Since 1918 wax has been a permitted substitute for olive, or other vegetable, oil in sanctuary lamps, and nothing has been said about the percentage of

bee's wax except for the altar candles."

"1918," interrupted Father Torculus, "hadn't there been a War around that time? And didn't that have something to do with the change of styles in lamps?"

"If you mean, by 'style' " rasped the Liturgiologist, in his most provocative tone, "what could or couldn't be burned in lamps, concedo. Things got so bad in those brave days that the Congregation of Sacred Rites (Sacred Congregation of Rites, in an aside from the Antiquary) gave authority to Bishops to permit the use of little electric lights in sanctuary lamps in extreme necessity, and, so far as I know, that order has never been revoked." (S.R.C. Feb. 23, 1916; Acta Ap. Sed. Vol. VIII p. 72)

"And the 'extreme necessity' might very possibly come back," put in the Antiquary. "It is increasingly difficult to get candles, and my order on vigil lights is months behind schedule."

"Bene, benissime!" cried the Liturgiologist, "Perhaps your vigilights may yield to fasting treatment."

"Not mine—my people's," replied the Antiquary, with his usual unruffled calm under threatened attack from his lifelong and dearest friend. "You might as well be realistic (nice word, tho sadly overworked these days); vigil lights have become as much a part of the devotional life of our good Amer-

ican Catholics as prayer wheels in exoteric Buddhism!"

"You'll get no rise out of me on that point, Pere," laughed the Liturgiologist. "So long as you keep 'em off the altar, I'll let your good people have all they want of them. It's when they spatter them all over the mensa, to say nothing of the gradines, and put 'em in candelabrà, especially during Benediction, that my own little flame does everything but pray in its little red, green or blue jelly-cup!"

"Thought you were all 'agin' gradines" muttered Father Torculus, who, in spite of all appearances, was not asleep in his chair.

"Not gradines, per se," explained the Liturgiologist. "They're a matter of architecture, not Liturgy. The point is that we have definite legislation regarding what may be placed on them, or the place where they would be if you had 'em—"

"Try to keep this as lucid as you can," laughed the Antiquary. "You're getting around, in your usual elephantine way, to the point that candles on the altar must be something over half bee's wax."

"How did you guess it?" was the Liturgiologist's smiling retort. "And I've yet to read any claim by any candle-house that any vigil light, large or small, contains that legal minimum of bee's wax. They're definitely lamps, not candles, and to be used in and as such. Whether

FOR LENT

IS YOUR BOOKRACK WELL STOCKED?

GLOOMY LENT: It is not all sorrow, but a source of real joy if you know how to make it so. Price 10c; \$3.50 per 100.

THE WAY OF THE CROSS: This Scriptural edition is necessary for devotions, public and private. Price 10c; \$3.00 per 100.

THE HOLY HOUR: Stop looking around! Use this pamphlet and appreciate the services more. Price 10c; \$6.50 per 100.

THREE HOURS' AGONY: For Good Friday. Send for a copy now and be ready. Price 25c; \$8.25 per 100.

THE LENTEN GOSPELS: The most beautiful of the year. Excellent for reading at Mass and at home. Price 15c; \$6.00 per 100.

COMMUNION PRAYERS FOR EVERY DAY: Changes you will appreciate daily or weekly. Price 10c; \$3.50 per 100.

LITTLE PRAYERS WITH PLENARY INDULGENCES: You need to have and use this practical prayer-pamphlet. Price 10c; \$3.50 per 100.

WHEN YOU PRAY SAY "OUR FATHER;" Read this pamphlet and the Lord's Prayer will mean more to you. Price 15c; \$6.00 per 100.

REFLECTIONS ON STATIONS OF THE CROSS: These will stand you in good stead during Lenten devotions. Price 10c; \$3.50 per 100.

THE QUEEN OF SEVEN SWORDS: Msgr. Sheen's meditations will prove a real treat. Price 10c; \$3.50 per 100.

THE SEVEN LAST WORDS: Dwell on these with the help of Msgr. Sheen! Price 10c; \$3.50 per 100.

THAT BACKWARD COLLAR: What do you know of the "priest's side" of your religion? Read this now! Price 10c; \$3.50 per 100.

SEVEN LAST WORDS AND SEVEN VIRTUES: Another of Msgr. Sheen's helpful devotional pamphlets. Price 15c; \$8.75 per 100.

WHAT THE MASS MEANS: Get a better understanding of this ceremony and attend Mass more successfully. Price 30c; \$14.00 per 100.

LIFE OF JESUS: An inspiring and devotional book that will delight you. Paper bound, price 50c; \$27.00 per 100.

MYSTERIES OF THE ROSARY: Can you remember them? Do you meditate on each one properly? Get this pamphlet. Price 10c; \$3.50 per 100.

THE SACRED HEART: WHY HONOR IT? Spend a few minutes of your time on this subject. Price 10c; \$3.50 per 100.

AN APPEAL TO CARELESS CATHOLICS: Lent offers you an opportunity to become a practical Catholic again. Price 10c; \$3.50 per 100.

A GUIDE FOR CONFESSION: Here is a practical, helpful pamphlet you will use for years! Price 10c; \$3.50 per 100.

PENANCE AND SELF-DENIAL: WHY? Renew your understanding during this Lent. Price 10c; \$3.50 per 100.

FATHER SMITH INSTRUCTS JACKSON: In question and answer form, here are many pointers on your religion that you have probably overlooked for a long time. Splendid for interested non-Catholics, too. Paper bound, price 60c; \$32.00 per 100.
GOD'S WORLD OF TOMORROW: Get a glimpse of it through this pamphlet—now! Price 15c; \$6.50 per 100.

OUR SUNDAY VISITOR, Inc.

HUNTINGTON, INDIANA

they look pretty on the altar is a non-discussable question of taste, which actually should be impossible to settle, because if the Law is obeyed they'll never be on the altar and so—"

"Not that I want to stem the flow of your flight of the bee," put in Father Torculus, "but have you any light on the question of the longevity of hundred per cent candles as compared to those mixed with other unspecified ingredients?"

"I have," said the Antiquary. "Pound for pound they last about twice as long, and if properly dried out and aged they'll last thrice—and that, my dear and reverend friends, is an item in these days of shortages."

"This practical streak that seems developing in you, my antique friend," said the Liturgiologist, filling his pipe, "must be a sign of something. Not senility, I trust!" That getting no "rise" from the Old Pastor of the new St. Inveteratus, he continued: "Whatever it is, we're spared the dissertation on 'the oblays' and votive gifts in general, candles in particular, as presented by the people for the use of the sanctuary."

"A pity those old customs went into desuetude," said Father Torculus. "Nothing left of 'em except at Ordinations. Even Can-

dlemas they don't bring candles to be blessed *for the church* but take 'em home with 'em!"

"Ah! Candlemas!" The Liturgiologist rose and paced the floor. "With the shortages, what will they do this year, those priests who insist on blessing the entire supply of candles 'under one conclusion' and then omit the procession? Perhaps they'll have to be satisfied with blessing what they need, or what they can get. Anyhow, Candlemas candles are blessed **FOR THE PROCESSION.**"

"So you've said before, Father." The Antiquary was rummaging in what seemed to be a gothic credenza, but might, just possibly might, be used for more secular purposes. "Perhaps the freight bottleneck, or the express embargo may be a realistic motive for getting in your year's supply of candles, blessing them in globo, and storing them away in a cool dry place to age so they'll not burn extravagantly fast."

"Again, this neo-realism; I must say it becomes you but ill. However, you said something about a 'bottleneck.' Would it, by any happy chance, be going my way?"

But whether that query came from Father Torculus or the Liturgiologist deponent sayeth not.



Humility is by no means an abdication of our personality. On the contrary, its practice means a most intense and lifelong effort of our moral courage.—Cardinal Mercier.

Brief Meditation for the Priest

By ✠ J. F. Noll, D.D.

You Belong To God

You belong to God and not to yourself. He has selected you, and you have chosen Him, and irrevocably. *I have chosen you* (John XV), said God; *The Lord is the portion of my inheritance* (Ps. 15), said you. Hence the choice was mutual. Therefore your life is not your own to live as you may see fit.

If every person is responsible to God for the use or abuse he makes of his time, of his talents, of his senses, of his worldly means, how much more the priest? You must serve God, not incidentally, not after other things are attended to, like people of the world, but professedly and uninterruptedly, because the service of God is your life's calling.

Your dignity is great, but that is for others to bear in mind. You must think more of your responsibility than of your dignity. Such a dignity as yours demands perfection of life. If you are not striving for that your present dignity will be your future shame and humiliation. From God's viewpoint you are one of those friends of whom the Psalmist says: *Nimis honorificati sunt* (Ps. 138). But are you one, of whom the same writer declared

Cum in honore esset, non intellexit (Ps. 48), one to whom the Apostle's warning applies, *neglect not the grace which has been given you by the imposition of hands* (I Tim)?

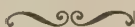
The greater your elevation the more severe must be your judgment.

Like Christ you must ever seek the glory of the Heavenly Father, *I seek not my own glory* (John VIII). Like Jesus you have been sent to do a great work for the Father, in fact, to continue the very work of His divine Son as Saviour of souls, as Teacher, as Sacrificer, as a Dispenser of divine things. Not one of these offices may be subordinated to temporal interests of your own.

Is God actually receiving glory from your private life? Is His cause being benefited by it? Are you doing all that could be expected of you as His Ambassador among men?

Remember the injunction *I have appointed you that you should go, and should bring forth fruit* (John XV).

"Grant, O Lord, that I may know and do Thy will"—300 days Indulgence each time.



It is no great thing to be humble when you are brought low; but to be humble when you are praised is a great and rare attainment.—St. Bernard.

Suggested Subjects and Sermon Jottings

Rev. John C. Selner, S.S.

For the month of January

Feast of the Circumcision

Suggested Subjects from the Epistle (*Titus*, II, 11-15):

1. Time and Eternity.
2. The Grace of God our Saviour.
3. The Enlightenment of living temperately and justly.
4. The next coming of Jesus Christ.
5. Our Lord's first acts of Redemption.
6. Christ giving Himself to free us from Sin.
7. New Year Resolutions.

Suggested Subjects from the Gospel (*Luke* II, 21):

1. Mortification of the Passions.
2. Life a time of Discipline.
3. The Mission of Christ from the Beginning: Our Salvation.

"The Mission of Christ from the Beginning: Our Salvation"

Introduction: Think of the cost of our Salvation! Our Lord evidently did not care about the cost because He loved us so! But this is a time of rejoicing. On Good Friday we

shall know the whole story of Christ's mission.

Main Thought: Everything Christ did had some bearing on our salvation.

He was called Jesus, the Saviour. He loved the name; He loved the office, because He loved us. Today, He offers Himself on the tiny altar of the Circumcision: sheds His Blood for us. "For this was I born and for this came I into the world . . ." How we honor those who save us from temporal evils! We praise our soldiers and sailors because they offer their lives to make us free. Think of what Christ has freed us from: eternal bondage and suffering! And think of the heaven He has opened for us!

Conclusion: Christ does His part: He asks little of us, but that we have to do if we want to profit by the redemption. Day by day trifles dipped in the blood of sacrifice. Sweet sacrifices for One like Christ!

Feast of the Holy Family

Sunday, January 7

Suggested Subjects from the Epistle (*Col.* III, 12-17):

1. An Understanding Heart.
2. Kindness and Gentleness.
3. Virtues of Social Life.

4. Forgiveness.
5. Patience.
6. Charity.
7. The Peace that comes from Charity.
8. Members of One Body.
9. Church Music.
10. The Morning Offering.
11. Living by Supernatural motives.
12. Gratitude to God.

Suggested Subjects from the Gospel (*Luke II, 42-52*):

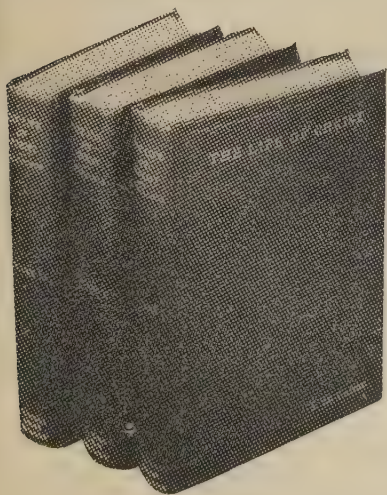
1. Loss of Christ: Apparent and Real.
2. Education of Children.
3. Loving Care that Parents should have for Children.
4. Obedience.
5. Family Life, the Foundation of all Human Society.

"Loss of Christ: Apparent and Real"

Introduction: Imagine the feelings of Our Lady and St. Joseph when they suddenly realized our Lord was gone! Anguish. Imagine their state of mind as they hurried back to Jerusalem.

Main Thought: Sometimes contact with our Lord seems gone; sometimes it *is* gone.

Dryness in prayer. Spiritual laziness that overtakes the best of us. Tired of begging; tired of praising; tired of praying. Sometimes in the excitement of things around us we lose our sense of Christ's presence. Or sometimes we leave Him in church and forget about Him when we get



The Life Of Christ

We are pleased to announce the reprinting of Le Camus' theologically and scholastically sound work, **THE LIFE OF CHRIST**. Long out of print this edition provides the basic material so urgently needed by clergy and laity alike.

Three Volumes, 1534 pages
Cloth-bound, \$6.75 a set

Catechetical Guild—Dept. P
128 E. 10th Street
St. Paul 1, Minnesota

home. Why not take Him home with us?

But the worst thing is to lose our Lord by grave sin. Some people don't care about that; maybe they would if they stopped to think about it: they would get as terrified as Mary and Joseph were. There was a picture in a Catholic pamphlet: it showed our Blessed Lady taking Jesus away from what was a beautiful church; but the church

was all boarded up and on the boards was the ugly sign in chalk: CLOSED! The church represented a soul in sin—mortal sin. Our Lady and our Lord were going away in tears.

Conclusion: You can't really live by faith unless you are tried now and then by the feeling of Christ's absence. And anyone who has ever had a mortal sin forgiven knows the delight of finding Christ again!

Second Sunday after Epiphany

January 14

Suggested Subjects from the Epistle (*Rom. XII, 6-16*):

1. Good Use of Talents.
2. Fraternal Love.
3. Fervor and Tepidity.
4. Christian Standards different from Worldly Ethics.
5. Sophistication and Levity.

Suggested Subjects from the Gospel (*John II, 1-11*):

1. Christian Marriage.
2. The Marriage Bond.
3. Mixed Marriages.
4. The Power of Prayer.
5. Intercession of the Blessed Virgin.
6. Miracles, the Proof of Christ's claim.
7. This Miracle, a Reminder of the Mass.
8. Confidence in God.

"Mixed Marriages"

Introduction: We don't like to bring up unpleasant subjects, but when the true happiness of many is at stake we have

to. The people who would probably warn us most earnestly are those who have already contracted mixed marriages. No doubt some have been very successful, especially if the non-Catholic had later entered the Church. Hence we do not mean to embarrass anybody. But mixed marriages are usually unhappy unions.

Main Thought: In marriage *souls* must be united before there is true happiness.

Many times people enter these unions with non-Catholics convinced that everything will be right. They get the promises from the non-Catholic not to interfere. Sometimes one of the sorrows of a mixed marriage is the indifference of the non-Catholic to the vital issues in a Catholic's life. The Church does not approve mixed marriages: she reluctantly grants

a dispensation to keep people from doing worse. No doubt there are many good living non-Catholics; some of them are an inspiration. But how can they understand the Catholic mind and conscience in the intimacy of marriage! They try, but there is always that barrier: the souls are apart. There are so many issues in married life which have to be decided on the basis of definite moral law: many non-Catholics cannot understand that; worse still, many Catholics, entering a union like this, don't understand it—until two or three years later.

Our Lord's religion is the most precious thing you have; why should your partner in

life not share it with you. What a delight to understand the same things about this life and the future life—especially when a child is born, or when death comes to the family, or on the day of a First Communion. What a sorrow when a non-Catholic has to be at best an onlooker and an outsider. How answer the questions of your children!

Conclusion: Parents, watch over those of your children who are of age to marry. They shouldn't cultivate an emotional friendship with non-Catholics. Do what you can to help them in this crisis. Young men and young women guard your hearts with your heads. Determine to make marriage a success.

Comments on the Lenten Liturgy—Day by Day

LENT

A Liturgical Commentary on the Lessons and Gospels

By the REV. CONRAD PEPLER, O.P.

\$4.00

Thoughts are expressed and impressed by words and other symbols. The same is true of feelings. Therefore the Church makes use of both these means to impart her teaching and to draw men's souls to God. This twofold symbolism is particularly rich in the season of Lent.

The present volume comments on the Lenten liturgy day by day as it is expressed in the Lessons and Gospels of the Mass. The abundance of historical information in connection with the liturgical development will be enlightening to those who have devoted much time to the study of the liturgy.

Priests who are engaged in the pastoral ministry will find here a wealth of informational material to enhance the fruit of their Lenten sermons and instructions. Apart from this immediate usefulness, everyone interested in the content of the Church's teaching will see here how the Church imparts her doctrine through the liturgy.

The Dominican author, Father Pepler, gives the reader the benefit of his years of scholarly study. No one will read this book without profit.

B. Herder Book Company

15 and 17 South Broadway, St. Louis 2, Mo.

Third Sunday after Epiphany

January 21

Suggested Subjects from the Epistle (*Rom. XII, 16-21*):

1. The Critical Spirit.
2. Petty Revenge.
3. Anger.
4. Christian Concept of Charity.

Suggested Subjects from the Gospel (*Matt. VIII, 1-13*):

1. Missions to the Lepers.
2. Mortal Sin.
3. Dispositions for Confession.
4. Motive of Faith: Belief in God's Word.
5. Obedience to Authority.
6. The Responsibility of Catholics.
7. Prejudice.

"The Critical Spirit"

Introduction: Being wise in one's own estimation is blindness and stupidity.

Main Thought: The critical spirit is one of the many ways of disturbing the good order of charity.

The man who criticizes a great deal thinks he knows everything. Criticism is a habit: born of pride and vanity; it rarely stops before it becomes absurd. People listen to the habitual critic without contradicting him—main-

ly because they consider him unworthy of an answer, even "slightly touched." Yet he goes on finding fault with everybody and everything, serenely believing he is more admired for his wisdom and quite capable of setting things straight in this world. The habitual critic is a man who has gone sour: certainly unpalatable.

Does he ever give a thought to the justice of his remarks? And what about the fine charity of keeping one's mouth shut? Wherever he can, he spoils good spirit, kills ambition, arouses dissension, makes fun of goodness, cools the fire of zeal. No wonder our Lord will require an account of idle words. Most of the time, the critic's words are not only idle but harmful to the Christian spirit. His vanity leads him into all sorts of sins.

Conclusion: Love the simplicity of Christian humility and charity. Examine your conversations to see if you are too critical; don't be a victim of the common deception that every criticism you make is true. Our Lord commanded nobody to pass judgment; He commanded all to love one another.

Septuagesima Sunday

January 28

Subjects Suggested from the Epistle (*I Cor. IX, 24-X, 5*):

1. Purpose of Life.
2. Self Denial.
3. Perseverance.

4. Being a Catholic no Assurance of Salvation.

Subjects Suggested from the Gospel (*Matt. XX, 1-16*):

1. Delay of Moral Conversion.
2. Spiritual Sloth.
3. Duties of Employers and Employees.
4. Necessity and Dignity of Work.
5. Envy and Jealousy.
6. Justice and Charity Compared.

"Delay of Moral Conversion"

Introduction: There are many people to whom a talk like this would hardly apply. There are others who would like to be good, wish they were good, expect they will be good some day, to whom this little talk might be addressed.

Main Thought: Deliberate delay of moral conversion is a sin of presumption.

Many people imagine that getting out of sin is the easiest thing in the world. It is easy for those who are truly sorry for sin. After all, our Lord died for our sins, but only those who hate sin will get any good from our Lord's sacrifice. The man who refuses to go to confession and struggle for the grace of God cannot believe that his present state is dangerous. But think of the insult his life is! He as much as tells our Lord: There's plenty of Blood flow-

ing from Thy side: when I want it to wash my soul, I'll come and get it; but just now I don't want it." That man loves sin. When does he think he will stop loving it? It takes grace to hate sin. If he throws away the grace to hate sin, when does he think he will stop throwing it away? How long does he think it will last? The worst thing about presumption is the assurance a man has that he can go to confession when he gets good and ready and straighten everything out. For the greater number of such people that day never comes and they are lost. In fact, it is safe to say that practically the only souls who are in hell are those who presumed that someday they'd straighten everything out. Now they know what fools they were, and they'd give anything for half the chance the worst man on earth has for salvation.

Conclusion: This Sunday, when the purple of Lent begins to appear, is a good chance. This may be a day of grace for some, if only they'll make use of it. Let us all pray that if anyone here needs the help of a good confession, he will determine right now to seek that help. St. Augustine used to say: "Fear that if Jesus is passing by today, He may not return again." He is here now: let us run to Him.

Fervorinos for Confession

—Rev. Thomas J. Feeney

*For the last Saturday of
December and the Sat-
urdays of January*

The following brief sketches are presented for possible use in the confessional by priests hearing confessions week after week of the same people, most of them pious souls whose peccadillos call for little corrective instruction. The priest may be concerned during the week with his sermon. When he goes to the church on Saturday the question occurs to him for the first time since the preceding Saturday: "What will I say to my penitents in the confessional?"

Before New Year's Day

New Year's resolutions have become a sort of joke with most people. Yet they can be very helpful. In our spiritual life the beginning of the year is a good time to make some resolutions. Not many. Only one, maybe two. Make them simple, ones that you will be able to keep without too much effort. Resolve to go to Holy Communion every week, to be kind to some one in particular, to improve your prayers (or something the particular penitent's confession may suggest). At your next confession, check up to see how well you have kept your resolutions. Then make them over again.

Before Feast of Holy Family

Now that Christmas is past we want to recall to mind the

spirit of Christmas. Then we were filled quite naturally and easily with a spirit of kindness, generosity and charitableness to all. We felt kindly to everyone, wished everyone well, wanted to do as much as we could for others at the time of Christ's birthday. And that was a truly Christ-like spirit. As followers of Christ we should have the spirit the year round and not only at Christmas.

First Saturday after Epiphany

Tomorrow's gospel tells the story of Christ's first miracle—the changing of water into wine at the marriage feast of Cana. Remember how that miracle was worked at the request of Mary, His Mother. If we ask for the favors we need through Mary, we have a most powerful intercessor. Go to Mary with your troubles and your needs and have her place them before Jesus.

Second Saturday after Epiphany

One of the miracles related in tomorrow's gospel is the cleansing of the leper who besought our Lord for a cure. Afterwards our Lord told him to go and show himself to the priest and offer the gift that Moses had commanded. Even our Lord expects thanks. We are good at asking God for favors. We are a bit

forgetful when it comes to thanking Him for favors received. Look back; see if you don't owe our Lord some thanksgiving. It is only politeness to say Thank You.

Before Septuagesima

The story of the workers sent into the vineyard is told in tomorrow's gospel. Some started to work early in the day; some at noon; some just an hour before quitting time. All got paid

the same. Our Lord refers to the payment we receive for our life's work—heaven. It will be the same pay for all of us. That's a consoling thought. Our heaven will be the same as that of the great saints. Think of heaven once in a while. Thought of hell should keep us from sin. Thought about heaven will too. The joy of heaven will make any joy that sin could bring us seem as nothing.



When Josef Stalin posed for his picture with the American Ambassador, Mr. Harriman, on his left and Mr. Eric Johnston, President of the U. S. Chamber of Commerce, on his right, he quipped, "I never thought this would happen. Imagine a Communist bringing the Republicans and the Democrats together." Stranger things than this have happened.

Regarding

AGNUS DEI TABERNACLES

A most gratifying number of old and new customers among the Reverend Hierarchy and Clergy have already placed orders with us for standard and special designs. Should you be planning to install AGNUS DEI Tabernacles on your own altars, it is most essential that reservation be made now for early delivery; for some time after we

resume production preference must be given to such prior orders.

Please bear in mind that your reservation may be cancelled at any time and prices will be confirmed by us before proceeding with manufacture. Your correspondence in this regard is cordially invited and all reservations will be carefully recorded.

Instruction on the DILIGENT CUSTODY of the HOLY EUCHARIST sent free upon request.

SUMMIT STUDIOS

SUMMIT BRASS AND BRONZE WORKS—HENRY P. MERTEL, Proprietor
Designers and Craftmen of Ecclesiastical Metal Work—Established 1905

SPARTA, NEW JERSEY

The Federal Council Gets Excited

Editor:

So the Federal Council of Churches is opposed to American representation at the Vatican?—even though the representative is not official, but only the personal “delegate” of Mr. Roosevelt. Why? Is it because the Holy Father is head of a sovereign state—Vatican City? No, for this country has not only informal but official representation with most of the sovereign states of the world—and none other was protested.

Was it because the Holy Father is the head of a religion? No, for King George VI of England is also the head of a religion and no protest was made over our representation at the Court of St. James.

Was it because that religion, headed by Pope Pius XII, happens to be the Catholic Faith? We wonder . . .

If the Federal Council would only indicate to us who the earthly head of Protestantism might be, we would certainly not oppose accreditation to him from this government, informal or otherwise.

One of the best commentaries we have so far read on this dismal affair comes from the pen of the Rev. Thomas F. Coakley, D.D., Pastor of Sacred Heart Church, Pittsburgh.

He says that the withdrawal of our present representation would be a move in the direction of isolationism. Speaking of the Protestant resolution, he calls it “stale, unwarranted, and not supported by a shred of evidence.” It “provoked needless irritation and controversy in this otherwise peaceful community” (Pittsburgh).

“America now has the personal representative of President Roosevelt there because the Vatican is the best listening post in Europe”—since the Vatican now has representation from 46 leading nations of the world.

“All roads still lead to Rome. Not to have an American official there is to imitate the deaf, dumb, and blind obstinacy of centuries ago which opposed calendar reform because it was given to the world by Pope Gregory XIII.

“Our absence from the Vatican would deprive us of a valuable source of information, and it would be permitting America to be out of step with the world. And we all thought isolationism was dead.

“Our American representative at the Vatican will find himself in very good company. The whole diplomatic world bears eloquent tribute to the superb quality of Vatican diplomacy, because they are the most highly trained, the best linguists, the

ones with the most varied experience and cultural background—the peer of any career men in the diplomatic field.”

To the allegation that our Bishops are looking for civil domination of the world, Father Coakley replied:

“Before any such serious charge can be treated with respect it should be documented with names, dates, places, and attested incidents to substantiate it. No such proof was offered to support their unfounded charges.

“Is there any evidence that the Bishop of Pittsburgh seeks political domination hereabouts, or that the Catholic Bishops of Pennsylvania seek to control the state administration? Is there an ounce of proof to indicate

that the Bishops of America are seeking to control the political activities of the government in any way?

“Surely no one in his right mind would say that there is political domination by the Catholic Bishops in Germany, or Russia, or Japan, or anywhere else in the world. The dozens of Bishops and thousands of martyred and interned priests are an eloquent proof to the contrary.”

Father Coakley went on to say that such allegations hardly ever refer to situations close at hand which might easily be checked; speaking of Pittsburgh Protestants, he says:

“It is unfortunate that these gracious Christian people hereabouts are made to bear the odium of some of their co-re-

SVOBODA

Church Furniture Company

* * *

ALTARS PEWS RAILINGS

CONFESSIONALS

STATIONS OF THE CROSS

Carved in Wood

PULPITS PRIE DIEUX

BAPTISMAL FONTS

VESTMENT CASES

WOOD CARVINGS

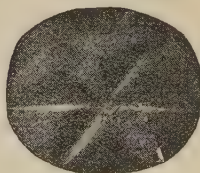
* * *

Kewaunee, Wisconsin

ONE MATCH

is all you need for

Self-



Lite

Charcoal

It lights at once, *In the censer*, and—It stays lit, anywhere.

SEE YOUR DEALER

Char-Lite Mfg. Co., St. Louis, Mo.

ligionists who are forever itching to accuse Catholics of imaginary things, not here in Pittsburgh, where we could easily check up upon them . . . It is always those Catholics or the Catholic Hierarchy with supposed political ambitions away off in Brazil or the Argentine or Bolivia or Mexico or somewhere else far, far away, that is the focus of their criticism.

"This time their assault was upon the alleged partiality of the American Government is refusing passports to Protestant ministers desiring to go to South America, the accusation being that the Catholic Church was being given the preferential treatment.

"What are the simple facts in the case? . . . For a typical period, this government issued three times as many passports for South America for Protestant missionaries as for Catholic ones. The actual figures are 60 Protestants and 20 Catholics.

"Catholics are no strangers to misrepresentation. But whether attacks wax or wane we . . . always shall be unalterably opposed to bigotry . . . in any manner, shape, or form.

"We are against intolerance. We are against anti-Semitism; we are against anti-Protestantism; we are against anti-racism. And just as emphatically, we are opposed to anti-Catholicism. We wish others could say the same, and act it out in their daily lives."

Roosevelt did not send Taylor to the Vatican to placate Catholics, but rather for his own benefit.

I think the above might find space in the first issue of *The Priest*, to which we are all anxiously looking forward. The magazine you have announced should fill the greatest need in the ranks of the clergy today—a trade journal for the priests.

Rev. M. M.



Apostolic Hobbies

We have a priest-friend who makes it an apostolic hobby to distribute apologetic literature—but in his own rather unusual way. In as many public places as he finds himself—trains, streetcars, waiting rooms, even movies and stadiums—he manages to "forget" and leave behind a copy of the *Catholic Digest* or a Narberth Pamphlet or something similar. He admits he has spent a lot of money and confesses that he has no way of checking on results, but his hope sustains him. He adds, too, that of late one of his favorite parables is that of the sower—some seeds fall on good ground. —Contributed.

Tell us of your apostolic hobby or of someone else's you have heard of.

N.O.D.L. and 'The Priest'

By Wm. C. Smith

THE readers of *The Acolyte* knew of the work of the National Organization for Decent Literature through the numerous articles, and through the "Notes from the Washington Office of the NODL" which appeared each month in its pages. With the publication of this first number of *The Priest*, which supplants *The Acolyte*, we feel that it might be in order for us to say a word about the aims and objects of the organization for the benefit of the new readers.

The NODL was established over six years ago by His Excellency, the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne, as an organization to make effective the work of the Bishops' Committee on Obscene Literature. Many Dioceses of the country cooperated in setting up various plans for ridding the news stands of objectionable material, a group of reviewers was recruited, and a list of magazines disapproved by NODL was prepared each month. At one time there were as many as 300 magazines on this list, and it is a testimony to the effectiveness of the organization's work and to the cooperative attitude of the large publishers of this country, that the list now carries only the relatively few magazines listed in the current issue of *The Priest* (see page 64).

In 1942 the volume of admin-

istrative work in connection with NODL became so great that His Excellency, Bishop Noll, appointed William C. Smith his personal representative in Washington. It is Mr. Smith's duty to arrange for the reviewing of magazines, to handle negotiations with publishers, and to prepare a tentative list of disapproved magazines for submission to Bishop Noll for his final judgment.

In 1943, Mr. Smith became Assistant Executive Secretary of the National Council of Catholic Men, and this work was formally undertaken as a project of the Council.

During the past year, the Commentary on the NODL Code for Clean Reading was prepared and was published serially in *The Acolyte*. The purpose of this Commentary is to show that magazines are not judged according to any arbitrary standards on the part of the reviewers, but are related to a Code which is based upon the natural law. In this way its eminent fairness has been again proven. Each month these pages of *The Priest* will be devoted to the Notes from the Washington Office and to a listing of the disapproved magazines. We shall endeavor to present matters of interest to all who are concerned with the problem of indecency in modern periodical literature.

Mr. Jon Byrne, whose column "Delight and Dole" appears regularly in the Jersey Journal, Jersey City, New Jersey, recently expressed his ideas on the problems of indecency in literature as follows:

In the days when Circuit Court Judge Kinhead sat on the Common Pleas bench of Hudson County, he frequently had before him offenders charged with peddling indecent books and pictures. One instance that comes to mind is that of a man who admitted he had sold such filth to a high school youth.

In imposing sentence, the judge declared he regretted he was "unable to give you a long prison sentence." He said that in the many cases he had to deal with, in which youthful delinquents were mixed up in unsavory conduct, investigation frequently revealed that dirty books had played a part in befouling the minds of the offenders. Judge Kinhead, when angered, was the visible incarnation of wrath with a capital W and he figuratively took the hide off the prisoner referred to. "Take him away," he directed the court officer. "Take him away and open all the windows, for his presence has defiled this court room."

Judge Kinhead knew what it meant to bring up a family and was aware of the temptations which beset all youngsters at school, not necessarily in the schools but in the neighborhood of them, where these peddlers of obscenity hang

around to waylay their victims.

This offense draws as its severest penalty a prison term of one to three years, but the actual sentence imposed is usually a few months in the penitentiary. A thief who steals a few dollars or some jewelry can be sent away for a much longer term, but the harm he has done is trivial compared to that of the filth peddler who by his nefarious trade befouls the minds of children with his wares.

And it is not only a case of giving offense to children; the minds of adults, too, can be poisoned by such noxious stuff. Well, do I recall an instance in which Col. John Dunn, commandant of a coast artillery garrison at one of the New York harbor forts, ordered the forcible expulsion from the post of one of these merchants of moral narcotics as soul killing in their effect as drugs sold by dope peddlers. And from that day, any man in the fort found to have any dirty books or pictures in his possession was sure of a lengthy assignment to the pens where were kept the swine. Colonel Dunn believed that men who filled themselves with such offal were worthy companions for the hogs . . .

Not so long ago, a librarian asserted there is comparatively small demand for young folks' books any more because so many prefer to read the "spicy" stories that are easily obtainable from a certain type of secondhand bookstore. Said this woman of long experience,

"too many of our young people seem to enjoy the novels which record the sexual aberrations of people who should be classed as degenerate, and, in addition, they get hold of books written for the use of the medical profession which in their proper places are all right but in the hands of youth they are poison."

5310 Harford Road

Baltimore 14, Md.

December 1, 1944

Baltimore News-Post,
Commerce & Pratt Sts.,
Baltimore, (2) Md.

Gentlemen:

At a meeting of the Legion of Decency held Tuesday, November 28, 1944, nearly a thousand delegates, representing the eleven Catholic high schools of this area, unanimously agreed that a protest should be made to you on the contents of the "American Weekly" and the "Pictorial Review," two parts of your Sunday paper. Many of the pictures and jokes are very offensive.

These papers go into our homes and are read by our children and adolescents. It is quite illogical for the Hearst enterprises to pat themselves on the back for their work combating juvenile delinquency, when as a matter of fact they are contributing to such

delinquency by these pictures and jokes, to say nothing of the gross way they describe sexual crimes and marital infidelities.

I know that these parts of your paper are syndicated and appear in all Hearst papers. For that reason I am placing this matter before the Chairman of the Bishops' Committee on Decent Literature. It is about time a campaign be waged against indecency in print, comparable to that waged against indecency in movies.

Very truly yours,
Rev. T. Austin Murphy

Non-Wrinkle Surplice

Small, Medium, Large Sizes

\$8.50 each, 3 for \$25.00

Also ideal for use when attending neighborhood services, such as Forty Hours, Funerals, etc.

Every Sacristy should have one or more of these serviceable Surplices.

The Church Mart

City Hall Square,

Milwaukee 2, Wis.

A National Institution
with Coast-to-Coast Service

To be humble to superiors, is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue that, for all its lowliness, commandeth those it stoops to.

—St. Thomas Moore.

MAGAZINES DISAPPROVED BY THE NATIONAL ORGANIZATION FOR DECENT LITERATURE

JANUARY, 1944

For The Information of Committees and Dealers, But Not For Publication

CODE FOR CLEAN READING

Periodicals are listed, which:

- | | |
|--|--|
| (1) glorify or condone reprehensible characters or reprehensible acts; | (3) feature illicit love; |
| (2) contain material offensively "sexy"; | (4) carry illustrations indecent or suggestive, or |
| | (5) advertise wares for the prurient-minded. |

The following magazines are held to offend against one or more provisions of the above code.

Magazines Still Procurable in Many Places

Army Post	Fun	Real Detective Cases
At Ease!	Fun Frolic	Real Screen Fun
Authentic Detective Cases	Fun Parade	Science and Mechanics
Beauty Parade	Fun Riot	Secret Detective Cases
Booby Trap	Gay Broadway	See
Breezy Stories	Glamorous Models	Sex Facts
Buddies	Gay Book	Sir
Burlesk	Gayety	Show Girls
Cartoon Humor	Giggles	Smash Fact Detective
Certified Detective Cases	Howl	Special Feature Detective
Confidential Detective Cases	Humor, Inc.	Sports Action
Comedy	Ideal Love	Stocking Parade
Complete Detective	Indigestible Digest	Strength and Health
Crack Detective	Joker	Ten Story Book
Current Detective	Keep 'Em Laughing!	Tidbits of Beauty
Cutie	Khaki Wacky	Timely Detective
Detective Book	Laff Annual	Titter
Dizzy Parade	Line Up Detective	The Nudist and all other Nudist Magazines
Eyeful	Lip Parade	True Crime Detective
Fact Detective	Mammoth Detective	Vital Detective
Flophouse News	Models	War Laffs
For Married People Only	Mystery Tales	Who Is Your Pin-Up Girl?
	Nifty	Wink
	Pin-Ups	Yellow Book
	Pip	
	Play	
	Power Plus	

Magazines Not So Widely Distributed

Exclusive Detective	Peppy Tales	Sexology
Hit	Personal Confessions	The Ideal Woman
Jeeps	Romantic Detective	Young's Snappy
Mystery Detective	Romantic Western	Realistic Stories
Pep Stories	Secret Confessions	
	Sex Guide	Wit



Just

One
Minute

Please

Let's quit talking about bigotry and do something about it. **JOIN THE C.I.S. RANKS!** Just drop check or money order (\$3.00) in an envelope and say: "Count me in, Folks!"

YOU WILL RECEIVE preview copies of all C.I.S. pamphlets, folders, etc., on hand and as published—timely, thought-provoking explanations of things Catholic either unknown or commonly misunderstood by the opposition. **YOU WILL SHARE** in two Masses offered each month for the personal intentions and needs of all members. **YOU WILL BE GRANTED** generous discounts on all purchases. You can't go wrong. Remember . . .

THE ENEMY NEVER SLEEPS AND TIME'S AWAISTIN'

Enroll Today!

CATHOLIC INFORMATION SOCIETY

214 WEST 31st STREET (Opposite Penn Terminal) NEW YORK 1, N. Y.

Face the **FACTS**

"Faith



...unless it has works is dead"

Through many generations Will & Baumer has been entrusted with the making of candles symbolizing the warmth and light of Faith. We have accepted this trust in the full knowledge that we must inspire in our associates the same reverent appreciation of the charge which has for so long guided us through our daily task. And each generation of chandlers has seemed to pass on to the next a spirit of grateful humility that theirs is the greatest care of all—to keep forever burning the candle of Faith.

WILL & BAUMER Candle Co., Inc.

Established 1855

Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

New York
15 E. 32nd St.

Boston
71 Broad St.

Chicago
162 N. Franklin St.

Los Angeles
951 S. Flower St.

Montreal
422 Notre Dame St., E.